

DIALOGUES
CONTAINING
ALL THE MOST
VSEFVLL VVORDS
of the Latine tongue.

And

A LATINE ORATION
CONCERNING THE
way of learning, and teaching
the Latine and Greeke
tongues.

Written by *Iohn Posselius.*

And word for word for the most part
construed out of Latine into
English.

LONDON,

Printed by *Edward Allde*, and are to be sold by *Christ*
Church greater South doore.

1623

DEALOGUES
CONTAINING
THE MOST
USEFUL WORDS

A TREATISE ON A TON
CONCERNING THE
ART OF LEARNING AND TEACHING
THE LATIN AND GREEK
LANGUAGES

And word for word for the most part
converted into English

LONDON

Printed by Edmund Wills and are to be sold by Child
Church Street South door.

1653.

Libellus a little booke familiarium of familiar colloquiorum dialogues (or communications) græcè in græke et and Latine in Latine, auctus increased, et and recognitus revised. Accessit there hath bene added et also utilis a profitable dialògus dialogue de of rectè rightly instituenda orbering ratione the manner (or way) studiorum of studies. Item and also oratio an oration de of ratione the way (or manner) discendæ of learning ac and docendæ of teaching latinæ the latine et and græcæ the græke linguæ tongue. Iohanne John Posselio Posselius authòre being the authoꝝ. Excusum printed Londini at London in in officina in the shop societatis of the company bibliopolarum of the booke sellers (or Stationers.)

Formulae fashions (or manners or litle formes) salutandi of saluting et and precandi of praying for (or wishing) bene wel. Obseruande & reuerend Doctor teacher Salve haile you (or be you safe, or God speed you.) Ornatisime & most adorneed (or very honourable) vir man salve haile you. Clarissime & most renowned domine sir, salve haile you. Frater & brother salve haile you plurimum very much (or most of all.) Condiscipule & schole-fellow (or fellow learner) salve haile you. Condiscipuli & schole-fellows salvete haile ye. Responso the answer. Et and salve haile to you. Salve haile you similiter likewise. Gaudeo I am glatte that you ad venisse haue come (or approached) saluum safe. Iucundus pleasant, est is mihi to me tuus your (or thy) adventus coming, reditus returne. Habeo I haue (or giue) gratiam thanks tibi to you. Precor I pray Deum God vt that reddat he make hanc this diem day felicem happie tibi to you. Responso the answer. Et and precor I wish idem the same thing tibi to you. Precor I wish tibi to you felicem an happy noctem night. Precor I wish tibi to you placidam quiet (or gentle) quietem rest. Responso the answer. Charissime & most deare Paule Paul precor I wish et also talem such tibi to you. Prosit let profit (or would that may profit) tibi you Balneum the Bath. Deus God fortunet prosper tuam your lavationem washing. Responso the answer. Habeo I giue (or yeeld) tibi to you gratiam thanks. Tua your precatio prayer (or wishing) est is grata acceptable mihi to me. Vale farewell feliciter happily. Et and tu you bene well optime very well (or best of all) feliciter happily vale farewell. Valete fare ye well. Formulae fashions (or rules) invitandi of inuiting ad to

convivium a banquet. Salve haile Præceptor Master. Præceptor the
 master. Salve haile et also to then mi D my puer boy. discipule schol-
 ler. Petre Peter. puer the boy. Meus my pater father rogat request-
 eth te you vt that apud with se him prandeas you dine coenes you suppe
 hora at (02 in) the houre decima tenth vadecima eleuenth, quinqa fift;
 sexta sixth, (02 at ten a clocke &c.) Meus my dominus master petit
 craueth 02 desireth a of te you, vt that sis you besius his conviva guest
 in in (02 at) prandio dinner coena supper. Pater the father, abi goe (02
 depart) thou advocatum to call, adductum to bring convivas the
 guests. Puer the boy. Ab eo I goe (02 depart) Pater D father. Domi-
 ne Master (02 sir) vado I got. Fiet it shall be done. Curabitur it shall
 be regarded (02 cared for.) Sis saluus be safe (02 haile) humanissime
 most courteous domine sir præceptor master 02 teacher. Responsio the
 answer. Mi my puer boy sis be tu thou saluus safe quoque also. Puer
 the boy. Meus my pater father herus Lord (02 master) expectat ex-
 pecteth tuam your humanitatem gentleness. Ea it, vbi when as volder
 it shall please (02 be willing) veniat let (02 may) come ad vnto pran-
 dium dinner cenam supper. Eximie excellent domine master Doctor
 Doctor omnes all conviva the guests jam now (02 already) adsunt
 are present expectant: they stay for te you vnum only et and nisi unless
 expectarent they did tarry for te you jam now (02 forthwith) accum-
 berent they would sit downe. Ideo therefore rogant they request te you
 vt that accedas you come ad vnto prandium dinner, cenam supper.
 Imminet there is very nie instat there is at hand hora the houre quinta
 fifth, sexta sixth, decima tenth vadecima eleuenth. Tempus the time
 prandendi of dining, coenandi of supping adest is present (02 at hand.)
 Invitati the invited adsunt are present pro besors (02 at) foribus the
 doze (02 dozes.) Duc lead (02 bring) intro in convivas the guests.
 Excipio entertaine convivas the guests. Filius the sonne. Salve haile
 observande reuerend præceptor Master. Facis you doe rem a thing (02
 matter) gratam acceptable nobis to vs, (02 you doo for vs an accepta-
 ble matter,) quod that non dedignaris you disdain not (02 doe vouch-
 safe) esse to be noster our conviva guest. Pater the father. Puer D boy
 para prepare thou prandium dinner cenam supper. Adorna furnish
 (02 set forth) sterne spread (02 lay) mensam the Table. Appone set
 to panem the bread cochlearia the spoones argentea of siluer (02 siluer-
 ne) lignea of wood (02 wooden.) adfer bring panarium the bread bas-
 ket mappam the table cloth pocula the cups, Eluc rinse (02 wash out)
 calicem.

(3)

calicem the chalice argenteum the siluerne poculum cup. Ponto put
 circum the rundle (to set dishes on) in into medium the middle mensa
 of the table. Collōca set (or place) together sellas the stools ex accor-
 ding to ordine order, et and superpone put upon them puluinaria bol-
 lers, (or pillows, or cushions.) Adfer bring aquam water ad for
 lauandas to wash manus hands. Laua wash tu thou prior formost (or
 first.) Laua wash thou manus the hands. Lauemus let vs wash vñā
 together. Porrige reach mihi to mee manife the towell salinum the
 saltcellar. Absterge wipe (or make cleane) manus hands. Quid why
 stas doest thou stand? sedēte sit vñ accumbite sit vñ downe. Prandium
 the dinner coena the supper conuiuium the banquet corrumpitur is
 marred tua through your absentia absence mora delay tarditate slack-
 nes. Cibus the meate is appositus set, igitur therefore accumbite
 sit vñ to. Vbi where iubēs doest thou bid me mee sedēte to sit? In in
 primo the first (or chiefe) loco place accumbe sit vñto discumbe sit
 downe. Coniūx the guests accubuerunt are late. (or haue sitte
 downe.) Puer boy consecra hallow (or consecrate) mensam the ta-
 ble. Puer the boy. Oculi the eyes omnium of all things spectant doe
 loke in towards te the Domine O Lord &c. and the rest (or so forth.)
 Adde adde etiam also memorabilem a memorabile sententiam sentence,
 quam which nuper of late didicisti thou hast learned ex out of sacra an
 holy concione sermon. Quicquid whatsoever Deus God creauit hath
 created est is bonum good, et and nihil nothing est is reiciendum to be
 refused si if sumatur it be receiued cum with actione doing (or giuing)
 gratiarum of thanks enim for sanctificatur it is sanctified per by (or
 through) verbum the word Dei of God et and precationem prayer.
 Adfer bring epulas the meate (or dishes) cibum the viual acētum the
 vinegar carnes the flesh (or partes of flesh) assas roasted elixas sodden (or
 boyled.) Da giue mihi to me poculum the cup vitreum of glasse (or
 glasse.) Porrige reach mihi to me argentea the siluerne pocula cups,
 cantharum the pot (or fuggle) caseum the cheese, panem the bread, cul-
 tellum the little knife (or meate knife.) Christus Christ sospitet make
 healthfull (or safe) vobis to you hunc this potum drinke, hoc this vi-
 num wine. Hec this ceruisia beera sit be vobis to you saluti for health
 (or vñto health.) Deus God faxit graunt id that, chare well beloued
 puer boy, amen amen. Da giue mihi to mee aliquid somewhat (or
 some) de of Gallina the Hen, Gallo the Cocke, piscibus the fishes, pane
 the bread. Vis will you aliquid any thing de of pisce the fish anserē the

gaſe, carne the fleſh? Etiam vea volo I will, non volo I will not. Infunde poteſte in ceruiſiam the beere, aquam the water mulſam ſod (or mingled) with honey vinum the wine vt that bibamus we may drinke. Non viſ wilt thou not bibere drinke? Cur why non bibis drinkeſt thou not? Mones me thou putteſt me in minde rectè well, enim ſoꝛ ſicio I am a thirſt omnino thꝛoughly. Non ſicio I thirſt not. Propino I drinke tibi to thee. Bibi I haue drunke ſatis enough. Deus God benedicat bleſſe (it.) Accipio I take it à from (or of) te you libenter gladly. Ne ebibas drinks not by totum the whole. Relinquam I will leaue tibi ſoꝛ you ſatis enough. Relinquam I will leaue tibi ſoꝛ you plus moꝛe quàm than ſum I am bibiturus about to drinke. Nihil no ceruiſiæ beere, vini wine, aquæ water mulſæ ſodden (or mingled with honey) eſt is reliquum left (or remaining.) Abſcinde cut off mihi ſoꝛ me aliquid ſome (or ſomewhat) de of Bouina the Dꝛes (or Cowes) carne fleſh (the beaſt) indurata hardened fumo with the ſmoke. Tolle take away hanc this patinam platter et and appone ſet to cætèra the oꝛ ther ſercula meſſes. Expleſſi I haue ſatiſfied (or ſinted) ſed aui I haue alayed (or quenched) famem hunger. Tu thou es art perpauci of very little cibi meate (or diet.) Non ſum I am not edax a great eater. Bibe drinke: non ignoras thou art not ignorant of legem the law verèrum of the olde Græcorum Grækes: aut either bibe drinke, aut abi de part. Sed but lex the law Chꝛiſti of Chꝛiſt eſt is melior better: caue take heede vobis to your ſelues nequando leaſt at any time veſtra your corda hearts grauentur be ſurcharged crapula with ſurſet (or ſurſetting) et and ebrietate drunkenneſſe. Præbete ſhew vos your ſelues lætos merry hilares cheerefull. Puer boy torre roſt (or boyle) hunc this piſcem fiſh in in (or on) craticula the grediron, et and caue take heede ne that not aduratur it be burnt. Cura haue a care vt that oua the egges coquantur be boyled molliuſcula ſomewhat ſofter duriuſcula ſomewhat harder. Oua the egges ſunt are molliã ſoft, ſunt are cruda rawe, ſunt are molliõra ſofter iulto than neede (or reaſon is.) Muta change thou orbẽs the trenchers. Tolle take by (or away) cibum the meate, panem the bread, butyrum the butter, caſeum the cheeſe. Appone ſet to peluim the baſon cum with mantili the towell (or hand-wiper.) Puer boy adfer bzing bellaria the banquetting diſhes. Emunge ſauſſe candèlam the candle. Caue take heede ne leaſt that extinguas thou put out (or quench) lychnum the light. Appone ſet to poma the apples, pruna the plummes, nuccs auellanas the filberds, vuas the grapes, vuas paſſas

sis the raisons, pyra the peares, cerāsa the cherries, juglandes the wal-
 nuts, amygdālas the almonds, tosta the rosted pyra peares. Ego I fre-
 quus trusting to (or relying on) vestra your comitātē courtesie inuitāui
 haue inuited vos you ad vnto frugāle a thyrsty (or sparing) prandium
 dinner frugālem a thyrsty (or meane) cenam supper. Conusua the
 guests. Tuum your (or thy) prandium dinner suit hath bēne splendi-
 dum gorgeous (or richly decked) supra aboue modum measure. Tua
 your (or thy) cēna supper est is non not frugālis spare (or meane) sed
 but sumptuōsa sumptuous. Tua thy cēna supper suit hath beēne mag-
 nificētiōr more sumptuous quā than est is æquum reason (or meet.)
 Quod because excūsas thou makest excuse habes thou hast id this vnum
 alone (or onely) cur wherefore sis thou maiest be accusandus to be accu-
 sed. Charissimi most deare amici friends quāto I beseech vt that con-
 sulātis you accept æqui of right bonique and of good (you take in good
 part) nostram our cenulam little supper licet albeit tenuem slender (or
 simple.) Habeo tibi gratiam I thankes you quod because vocasti you
 haue called me me ad vnto hanc this cenam supper longē sacre suauis-
 simam most sweete (or pleasant.) Non est there is not cause quod that
 agas you may giue gratias thankes. Ego I agnosco doe acknowledge
 me that I debere doe owe gratiam thankes tibi to you, quod because
 non dedignātus es you haue not disdained venire to come ad vnto hanc
 this tenuem slender cenam supper. Formulæ short formes (or rules)
 petendi of crauing quippiam any thing a of præceptor the maister.
 Obseruande reuerend præceptor maister quāto I beseech vt that liceat
 it may be lawfull mihi for me abesse to be absent schola from schole
 prima at the first hora houre (at one a clocke) causā for the sake lau-
 di of washing. Precor I pray vt that facias you giue (or grant) mihi to
 me facultātem leaue (or power) manendi to abide domi at home. Enim
 for aliquid something est is efficiendum to be done mihi of me. (Or ef-
 ficiendum est mihi aliquid I must bying to effect (or passe) some matter.)
 Est mihi abeundum I must depart (or goe) rus to the country cum with
 meis my parentibus parents oro intreate vt that id that fiat may be
 done tua by your pace leaue. Concēdas graunt mihi to me potestātem
 power (or leaue) exeundi to goe out causā for the sake leuandi of ea-
 sing alvum the belly soluendi of loosening ventrem the belly reddendæ
 of making vrina water (or vyne.) Liceat let it be lawfull mihi for me
 recurrere to runne backe domum home gratia for the sake (or cause)
 afferendi of byinging (or fetchyng) euulpiam a certaine libelli little
 bookes.

books. Liceat mihi may I exire goe forth of iudo the exercise place li-
 terario pertaining to learning schola the schoule ad to emendum buy
 papirum paper, pennam a penne, panem bread. Quispiam a certains
 one expetit desireth conuentum to speake with me mee prae foribus at
 dore: itaque therefore quæso I beseech vt that liceat mihi I may tua
 pace by your leaue exire goe forth ad vnto hunc him. Meus my domi-
 nus maister, pater father iussit hath commaunded me me redire to re-
 turne domum home decima at the tenth prima the first, tertia the thirde
 hora hours oro I pray vt that mihi liceat I may facere doe id that. Ca-
 put head dolet aketh mihi to me (my head aketh) dentes teeth dolent
 ake mihi to mee (my teeth ake) ventriculus the stomacke dolet aketh
 mihi to me (my stomacke aketh) nasus my nose thillat dooppeth sangui-
 nem blood. Habeo I haue male ill (I am ill at ease) ideo therefore
 quæso I beseech vt that liceat mihi I may ire goe domum home. Aman-
 tissime most louing praeceptor maister Iohannes John petit humbly
 asketh veniam that pardon dari be giuen sibi to him absenti being ab-
 sent. Iohannes John et and Paulus Paul petunt dos humbly craue ve-
 niam that pardon dari be giuen sibi to them absentibus being absent.
 Charissime most dearely beloued praeceptor maister heri yesterday
 amisi I lost quendam a certaine libellum little booke quem which recepi
 I haue gotten againe nondum not as yet. Igitur therefore rogo I de-
 sirete you vt that admoneas you admonish condiscipulos the schools
 fellows vt that si if quis any one forte by chaunce inuenerit shall here-
 after finde (or) hath found eum it restituat hee restore it mihi to mee.
 Clarissime most famous praeceptor maister doce teach me me quibus
 with what verbis words dicam I shall say Græcè in Græke, Iohannes
 John verberauit hath beaten me me. Praeceptor the maister. Dices thou
 shalt say sic thus Iohannes John &c. Puer the boy, oro I intreate te
 you praeceptor maister vt that describas you describe (or) write downe
 mihi for me figuras the figures (or) formes, or characters) Græcorum
 of the Grækes elementorum elements (or) letters) quas which scribendo
 by writing imiter I may imitate. Praeceptor the maister. Vbi where
 habes hast thou archetypum the archetype (or) first patternne) quem
 which præscripsi I prescribed tibi to thee ante before paucos fewe dies
 dayes (fewe dayes agoe.) Puer the boy. Amisi I lost eum it per-
 through incuriam negligence (or) carelesnesse.) Iohannes John discorpi-
 sit pluckt in peeces eum it mihi from me. Praeceptor the maister. En-
 behold iam now habes thou hast alium another, caue haue a care (or)
 take

take heed) ne least that (or that not) et also perdas thou loose hune
 this. Puer the boy. Quæso I pray Præceptor & master vt that præ-
 pares you prepare (or make fit) hanc this pennam penne mihi for me.
 Præceptor Master. Qualem what manner pennam pen cupis desirest
 thou? Puer the boy. Attempèra fit it ad vnto tuam your owne ma-
 num hand. Doce teach me mæ legere to reade hæc these things. Quo-
 modo how legam shall I read hæc these things? Prescribe prescribe
 mihi to me quantum how much ediscam I shall learne without booke
 hæc in this hora houre. Duc draw mihi for me lineas the lines. Non
 habeo I haue not atramentum inke. Non est mihi there is not to mee
 (or I haue not) atramentarium an inkehoze pecunia money cunctel-
 lus a little knife (or penknife) penna a penne. Formida little formes
 excusandi of excusing absentie absence apud with (or in presence of)
 præceptorem the master. Præceptor the Master. Cur why venis com-
 mest thou tam so serò late? Nostri our folke (or our people) seriùs too
 late excitaverunt wakened me mæ somno from slepe. Surrexi I haue
 risen seriùs too late præter besides (or against) voluntatem will.
 Seriùs too late experge factus sum I wakened propter by reason of con-
 vivium a banquet cænam a supper prolátam pprolonged in into (or vnto)
 mediam the middelt of noctem night (midnight) Nostrium our
 horologium clocke aberrávit hath gone amisse. Per through negligen-
 tiam negligence reliquerám I had left librum a booke domi at home,
 hunc this vt that afferrem I might fetch (or bring,) recurri I ranne
 backe domum home ex itinere out of the way (or sojney.) Adjúvi I
 helped familiam the household in in seponendis putting apart (or laying
 aside or vp) lignis wood (or woods.) Herus my Lord (or master) Pater
 my father Hera my Lady (or mistress) Mater my Mother miserat had
 sent me mæ quopiam to a certaine place. Attuli I brought vinum
 wine cervisiám beere patri to my father, hero to my Lord præceptor
 the Master. Cur wherefore ob for quam what causam cause tanto so
 great (or long) tempore time non not venisti camest thou in into Scho-
 lam Schole? Ludum the exercise place literarium of (or belonging to)
 learning? Cur wherefore non interfuisti hast thou not bene present
 hora in the hours prima first quarta fourth sexta sixth lectióni at Le-
 ctura, concióni at the Sermon? Quid what impedivie hath hindered
 te thee quo minus whereby the lesse (that not) hodie to day interfueris
 thou hast not bene (or wast not) present lectióni at the lecture (or
 lesson, or reading?) discipulus the scholler. Malè habui I was ill at
 ease

ease. Egrotavi I haue bene sicke. Doluit mihi caput, venter my head,
 belly ached. Laboravi I haue bene sicke of febrī an ague (or feuer.)
 Non erant there were not mihi to mē tibialia stockings. Non erant mi-
 hi I had not calcei shoes. Lavimus wē washed nostrā at our domi-
 house (or home.) Parentes my parents noluerunt were unwilling me
 that I frequentare goe much to (or resort to) Scholam Scholē propter
 by reason of intensum the earnest (or excessive) frigus cold, vehemen-
 tem the vehement & stum heat of the weather, pluuiam rainē, imbrem
 thowze. Mactavimus we haue killed porcos hogges boves oxen oves
 sheepe. Nuptiæ a marriage (or wedding) sunt is celebratē solemnized
 nostri domē at our house quibus whereat parentes my parents volue-
 runt haue willed me that I interesse be present. Præceptor & master
 rogo I praye you vt that des you grāte (or grant) mihi to mē veniam
 loane (or pardon,) enim for posthac hereafter ero I will be diligens di-
 ligent et and assiduus con tinuall in in schola the scholē. Præceptor the
 master. Eas thou maiit goe visum to see quid Petrus Peter agat doth
 (or may be a doing) quod that nunc now non sit he is not in in scho-
 la the scholē. Discipulus the schollar. Faciam I will doe it & præceptor
 & master. Vado I ges. Salve God saue you Petre Peter. Et and tu
 thou condiscipule scholēfellow salve hails. Iohannes John. Præceptor
 the master iussit hath commanded interrogare to aske quid what agas
 you doe (or may be a doing) quod that non not interis you are pre-
 sent at lectionibus the readings (or lectures.) Petrus Peter, vides thou
 scēst me that I esse am occupatum busily occupied, malē habere am ill
 at ease, egrotare am sicke. Ideo therefore oro I intreat vt that excuses
 you excuse me mē absentem absent. Vbi when capēro I shall begin
 melius habere to be in better health, (or to finde my selfe better) sta-
 tim forthwith revertar I will returne ad unto vos you in into scholam
 the scholē. Discipulus the schollar. Præceptor & master curavi I haue
 taken care of quod what mandasti you haue commanded (or giuen in
 charge.) Petrus Peter dicit saith se that hē occupatum esse is taken up
 in business malē habere is ill at ease malē habuisse hath bene not well
 scripisse hath witten literas letters. Decumbit hē lieth downe in le-
 cto in bed jam notē (or already) tres thrē totos whole dies daies (he
 hath now kept his bed thrē whole daies.) Parentes the Parents Pe-
 tri of Peter dicunt doe say ipsum that he esse is profectum journied pe-
 regrē farre from home. Parentes the Parents Iohannis of John di-
 cunt doe say nihil that nothing negotii of business (no businessse) fuisse
 hath

hath bene ei to him (or he hath had) ided therefore rogan^t they re-
queste you vt that punias you puniſh cadas beate virgis with rods
ipſum him cum when fuerit reuerſus he ſhall returne in ſchola into
the ſchole. Formulæ little ſoymes deferendi of accuſing (or making
complaint on) diſcipulum a ſcholler ad vnto præceptorem the maſter.
Charifſime moſt deare præceptor maſter Iohannes John exhibet put-
teth mihi to mee negotium buſineſſe (putteth me to trouble.) Eſt he is
moleſtus troubleſome mihi to me. Non finit he letteth not alone me me.
Tradit he truſteth me mee. Premit he preſteth (or ſquiſeth) me mee.
Iohannes John illudit mocketh at mihi mee. Objecit hee hath laid be-
foze mihi me pedem his ſot vt that cadẽrem I might fall. Conuellit he
pulleth off capillos the haireſ mihi from me (he pulleth off my haireſ.)
Non finit he ſuffereth not me mee tranſire to paſſe away (or by.) Inter-
turbat he dilurbeth me mee ſcribentem witing ediſcentem learning
by heart relegendem reading ouer (or againe) lectionem the leſſon.
Occupat he keepeth by foze (or withholdeth) meum my locum place.
Extrudit he thruſteth out me mee ex ſcom meo my loco place. Percuſſit
he hath ſmiſſen me mee baculo with a ſtaffe atramentario with an
Inckhorn, pugno with the fiſt. Impẽgit he hath daſhed colaphum a
buffet mihi on me, (he hath giuen me a blow on the cheek.) coniecit
he hath hurled (or caſt forth) in on (or againſt) me mee librum a booke
lapidem a ſtone nivem ſnow. Petiit he hath ſtriken me mee lapide with
a ſtone. Vulneravit he hath wounded me mee gladio with a ſword cul-
tello with a knife. Conſpuit he hath all to beſpit meum my pallium
cloake veſtimentum rayment veſtem veſture (or garment.) Imprecã-
tus eſt he hath curſed mihi me. Maledixit he hath ſpoken ill mihi to me.
Appellavit he hath termed (or called) me me ignominioſo by a nicke
(or reproachfull) nomine name. Comminatus eſt he hath threatened
mihi me graviter grievouſly. Calumniatur he ſaſly and maliciously
accuſeth me mee petulanter impudently. Diſcepſit he hath foze in
peeceſ aduſſit he hath burnt meum my librum booke. Commaculavit
he hath all to beſtained meum my libellum little booke pileum cap pile-
olum little cap. Debet he oweth mihi to me pecuniam money denari-
um a pennie. Non vult he will not perſolvẽre pay truly (or all) red-
dere reſtoze ſolvẽre pay mihi to me. Conſule the Conſull Senatõre the
Senatour concionarõre the Preacher tranſeunte paſſing along (or by)
non aperuit he uncoverd not caput his head. Non præbuit he hath not
wed (or yielded) ſe ſibi ſiſe obedientem obedient parentibus to
his

his parents. Excusatio the excuse. Res the matter non not haber hath
 se it selfe ita so (the matter is not so) Iohannes John mentitur lyeth.
 Petrus Peter odit hateth me me. Male enilly vult he willet mihi to
 me (he beareth me ill will.) ideo therefore commissit he saigneth
 hac these things in against me mee. Non last I haue not hurt eum
 him. Non attigi I haue not touched ipsum him digito with my finger.
 Feci I haue done it non volens not willing. Feci I haue done it per
 through imprudentiam not thinking thereof (vnawares.) Non not ego
 I in against illum him sed but ille hee in against me mee deliquit hath
 done an offence (or committed a fault of omission.) Penitet it irketh
 me meefacti of the fact. Penitet it repenteth me mee illorum of those
 things qua which deliqui I haue committed in against Petrum Peter.
 Deinceps henceforth faciam I will doe nihil nothing tale such (no such
 thing) non sui there hath not bene mihi to me otium leisure scribendi
 to write discendi to learne hac these things. Propter by reason of oc-
 cupationes necessary busineses non potui I haue not bene able (or I
 could not) adesse be present. Promitto I promise, polliceor I assure
 you of meliora better things. Vbi where est is pater father, mater ma-
 ther, preceptor, maister, nescio I am ignorant thereof, non scio I
 know not. Est hee is in in museo the study, penu the butttry, vel or
 promptuario the virtuales storehouse, astuario the hotehouse, latrina
 the priue house, stabulo the stable, balneo the bath, horto the garden,
 culina the kitchen, cubiculo the bed chamber, superiori in the upper
 parte part ædium of the house, hoc est that is, canaculo in the garret,
 tabularo in the loft, seu or contignatione in the boarded floore (the to-
 gether raftering or plancking) ædium of the house. Cellario the cellar,
 templo the temple. Non est he is not domi at home. Egressus est he is
 gone forth extra without fores dore (or dore) vnde out of the citie, ex
 out of ædibus the house. Formulæ the manners (or fashions) agendi
 of speaking (talking or treating) cum with condiscipulis schole-fel-
 lowes. Accède approach, veni come huc hither. Petre O Peter. Re-
 siste stop, mane stay paulisper a little while. Habeo I haue somewhat
 quod which dicam I shall tell tibi to thee. (I haue somewhat to say to
 thee.) Est there is somewhat quod which rogem I may aske (or may
 aske or request) te thee. Est there is something quod which petam I
 shall (or will) craue of te thee. Rogo I request te thee vt that excuset
 thou excusest me me, (maketh excuse for me) absentia of absence apud
 with (or before) preceptorem the maister. Nam for sum I am occu-
 patus.

p̄aeus occupied certis in determined negotijs businesses quo whereb̄
 fit it cometh to passe vt that nune now non possum I cannot esse be in
 schola in the schoole. Faciam I will doe it libenter gladly. Expediam I
 will dispatch it sed but ea vpon this conditione condition vt that et al-
 so tu thou facias doest idem the same thing si if forte peradventure eris
 there shall be opus neede mihi to me. Interpretare interpret hæc these
 things (or words) mihi to me. Quantum how much est is pronuncii-
 andum to be said nobis of vs memoriter by heart prima in (or at the
 first) hora hore secunda at the second (at one a clocke at two) hæc
 these things sunt are recitanda to be recited nobis of vs memoriter by
 heart (without looking in the booke, from the memorie onely.) Audi
 heare me me pronunciantem saying ouer memoriter by heart quæ what
 things debemus we ought scire to know, postea afterward audiam I
 will heare the vicissim againe for my part. Abberas thou mistest
 pronunciando in pronouncing (or saying ouer.) Legis thou readest
 malè badly. Dic say sensim leasurely. Ne præcipes post not by (or
 huddle not by, or utter not rashly) verba thy words. In in loquendo
 speaking vt it is satius better peccare to offend (or doe amisse) tarditate
 with slownesse quam than celeritate with hastinesse (or swiftnesse.)
 Verba words debent ought nasci to be b̄ed in pectore in the breast non
 not in ore in the mouth. Sis be presenti of a bolde (or strong) animo
 spirit (or courage) metus feare offit hurteth memoria the memorie.
 Claude shut librum the booke, libellum the little booke. Fidendum est
 one must trust memorie to his memozy, non not libris to his bookes.
 Quisque euery one scit knoweth tantum so much quantum as memoria
 the memozy tenet holdeth (or keepeth in it :) vnde from whence faciam
 shall I make initium beginning. Incipe begin vbi where desisti thou
 madest an end proxime last. Ne whether placet pleaseth it (or thinke
 you it good) certare to contend (or try a matter) mecum with mee
 pingendis in writing (or drawing out the forme of) literis letters.
 Quidem indeede placet I am well content sed but doest there is want-
 ing mihi to me charta paper penna a penne atramentum inke. Da giue
 mihi to me paululum a little de of tua thy charta paper atramento inke.
 Cuius whose est is liber the booke. Est it is meus mine. Est it is Petri
 Peters. Redde restore tandem at the length (or at the last) mihi to me
 meum my librum booke, vsus es thou hast used eo it satis enough. Desine
 cease (or leaue off) fabulari to talke foolishly. Desiste surcease ridere
 to laugh. Præceptor the maister aduenit cometh, adest is at hand.

Quid what libri booke habes hast thou? Est it is Grammatica a Gram-
 mar. Fac graunt mihi to me copiam leaue inspiciendi to looks into tui
 thy libelli little booke parumper a little while. Tace hold thy peace, et
 and fac doe quæ what things sunt are mandata entioyned (or giuen in
 charge) tibi to thee. Offendis thou offendest non not tam as much præ-
 ceptores maisters quàm as Deum God ipsum himselfe si if non obtem-
 peras thou obeyest not. Licet although præceptor the maister absit be
 absent tamen yet notwithstanding Deus God adeſt is present qui
 which ſcit knoweth et and intuetur beholdeth omnia all things. Noto I
 note (or accuse) te thee vernaculi of naturall (or mother) sermonis speech
 solacium of incongruity barbarismi of barbarisme. Loquere speaks
 Latine in Latine, Græcè in Græke. Vtere use sermone speech, Latino
 Latine, Græco Greeke. An whether ignoras art thou ignorant Latinum
 that the Latine, Græcum that the Greeke sermonem speech com-
 parari is gotten loquendo by speaking Latine in Latine, Græce in
 Greeke? Fruſtra in vaine diſcimus we learne multa many things, niſi
 except transferimus we transferre eadem the ſame things ad vnto v-
 ſum use ſcribendo by wryting et and loquendo by ſpeaking. Accende
 kindle mihi for mee hanc this candellam candle. Adfer bying candela-
 brum a candleſtick, laternam a lanterne. Emunge ſuffus, purga ſcoure
 (or make cleane) candellam the candle. Strue make (or frame) ignem
 a fire in in fornace the foynace, foco the hearth, camino the chimney.
 Compone put together, protrude thrust ſoꝝward titiones the fire-
 brands in in fornace the foynace. Appone put vnto plus moꝝe aſſula-
 rum chips (or of the ſplinters) plus moꝝe lignorum wood (or woods.)
 Alius another dialogus dialogue. Quis who pulſat knocketh ostium the
 doꝝe? Ego I ſum am he. Quis who is ego the I? Ede better (or tell)
 tuum thy nomen name quod what nomen name eſt is tibi to thee? Io-
 hannes John eſt is nomen the name mihi to me. Intramitte let in me
 me. Apertu open janua the gate. Ianua the gate eſt is aperta opened.
 Quiſpiam a certaine perſon quaſiſit hath ſought for te thee. Quidam
 one (or ſome perſon) ſtans ſtanding pro at (or before) foribus the doꝝe
 (or doꝝes) expetere deſireth (or craueth) conuentum to ſpeake with te
 thee. Ne whether dicis ſayeſt thou iſtud this ſerio in earneſt an or joco
 in ieſt? Dico I ſpeake extra without jocum ieſt. Non jocos I ieſt
 not ſed but ago I doe (or tell) ſeria matters in earneſt. Ob for quam
 what cauſam cauſe, cur why ſles doeſt thou weepe? Quid what mali
 euill accidit hath happened tibi to thee? Caſus ſum I haue bene
 beaten.

beaten. Dedi pœnas I haue beene punished præceptoris of (or by) the
maister. Quid what mali euill feceras hadst thou done? Nihil none
(or nothing.) Hæc this est is communis the common responsio an-
swer omnium of all puerorum boyes, etiam yea cum when vapularunt
they haue beens beaten merito deservedly. Quid what controuersie
controuersie est is there inter among vos you? Referamus let vs make
relation de concerning hæc this controuersia controuersie (or vari-
ance) ad vnto hypodidascalum the vnder-teacher (or vther. Ne whe-
ther affers bringest thou libellum the little booke quem tu hich dederam
I had giuen commodato for loanth (I had lended) tibi to thee. Vah
wonderfull istud that thing exciderat had scaped mihi me (had slipped
out of my remembrance) omnino quite or altogether. Non incidit it
happened not mihi to me (it came not into my minde) eum when exi-
rem I went out domo from home. Certo surely afferam I will bring
it hodie to day cras to morrow. Cujus to whom est doth it appertaine
nunc now ministrare to serue (or deliuer) nobis to vs candēlam a candle
quem whom oportet doth it behoue nunc now emere to buy ligna
wood (or woods.) Cujus to whom est doth it belong verrere to sweepe,
purgare to make cleane musæum the study. Est it is meum my duty,
tuum thy duty, Iohannis Johns. Scopæ a besome desunt is wanting
mihi to me. Egeo I want scopis a broome. Sterne spread (or make)
lectum the bed lectulum the little bed. Accende kindle lychnum a light.
Repone lay vp libros the bookes in into suum their locum place. Alius
another. Quid why es art thou tristior sadder solito than wont (or ac-
customed.) Ne whether res the matter est is salva in god ca'se (doth
all goe well) perdidisti I haue lost meum my libellum little booke. Cecidi
I haue fallen grauius greuously. Petrus Peter minatus est hath threat-
ned mihi to me verbēra blowes. Quid why es are you tam so lætus
merry? (or glad) quia because copia leauis facta est is graunted (or can-
sed) nobis to (or for vs) abeundi to depart domum home. Venia leauis
ludendi to play data est is giuen nobis to vs. Ad at quorā what
(or what number of) horam houre sumus are we iussi commaunded re-
dire to returne in into scholam the schole? ad at horam the houre sextam
sixth, octauam eighth, decimam tenth, duodecimam twelfth, secundam
second, quartam fourth, septimam seventh, nonam ninth, vndecimam
eleuenth, primam first, tertiam third, quintam fifth. Quo whither va-
dis goest thou nunc now? eo I goe domum home. Ab eo I goe (or de-
part) emptum to buy papirum paper, atramentum inke, pennas penne,
triticum

triticeum ~~w~~heaten panem bread. Vbi ~~where~~ est is Iohannes John
 exiit he went out foras abroad schola from schole ad for requisita the
 needes nature of nature. Egressus est he went forth out of literario
 the learning ludo schole causa for the cause reddenda of making vaine
 vyne (or water.) Quanti for how much mercatus es hast thou bought
 hunc this libellum little booke. Emi I haue bought it tribus for thre de-
 narijs pence, quatuor for foure aureis crownes (or nobles) quinque for
 five drachmis groates a of bibliopola the bookeseller. Emisti thou hast
 bought parvo for a smal precio price, nimio for too much (or ouermuch.)
 Nemo no body diuendit selleth forth (or abroad) vendit selleth alio for
 another Precio price (at another rate.) Formulæ manners (or formes)
 commodandi of lending. Commoda lend pennam a penne acum a
 needle cum with filo a thred librum a booke. Non possum I cannot
 carere be without it (or lacke it) nunc now. Ipse I my selfe nunc now
 vtor doe vse so it. Commodabo I will lend it sed but ea with this (or
 on this) lege condition vt that restituas thou restoren it mihi to mee
 saluum without hurt (or safe) et and maturè timely (or quickly) ne
 least that (or that not) ipse I my selfe egeam haue it cum when erit it
 shall be, vtendum to be vsed mihi of me (I must vse it) or I shall be
 to vse it) en behold habes thou hast it sed but vide take haue (or see
 thou) ne that not commacules thou staine it aspergas thou besprinkle
 it labeculis with little spots. Meus my praeceptor maister rogat reque-
 steth vt that mittas you send sibi to him Gracum a Græke Testamen-
 tum Testament vtendum to vse (or to be vsed) in for breue a short
 tempus time. Non possum I cannot commodare lend it ei to him in
 praesentia at this present (or for this present time.) Mutuari to borrow.
 Cogor I am constrained mutuari to borrow pecuniam money ad to
 emendas buy vestes garments. Oro I pray te the vt that des thou
 gress (or grantest) mihi to me mutuo for (or vnto) lone (thou lendest)
 denarium a peny candelam a candle, chartam a lease (or shæte) papiri
 of paper pete aske thou ab of quodam some alio other enim for vix scarce
 sufficit there is sufficient mihi ipsi for my selfe. Alius another. Quota
 of what number est is hora the houre (what is the clocke) prima the
 first, secunda the second, tertia the third, quarta the fourth, quinta the
 fifth. Decima the tenth hora houre imminet is very nere (it is vpon
 the stroke of ten a clocke.) Septima the seauenth octaua the eighth ho-
 ra houre effluxit is cleane gone praeterijt is past. Non numeravi I haue
 not tolde (or reckoned) horas the houres. Horologium the clock aberrat
 goeth

(13)

goeth amisse. Aberras thou erreth (or missest) numerando in telling (or numbring.) Clepsammon the houre glasse, subsistit standeth still. Move to agge clepsammon the houre glasse? Emenda amend (or cor-
 rect) meum mine Epistolam Epistle. Meum my scriptum writing. Meos my versus verses. Rogo I request te this vt that relegas thou
 reads ouer (or againe) meum my scriptum writing et and si if depre-
 henderis thou shalt finde out (or espie) quid any errati fault tollas thou
 take away (or put it out.) Formulæ sozmes rogandi of intreating præ-
 ceptorem the maister. Nunc now aer the ayre est is serenus cleare
 (without cloudes or raine) (now it is faire weather.) Coelum the
 heauen inuitat inniteth ad ludendum to play. Exeamus let vs goe forth
 lulum to play vel or ad ludendum to play. Non licet it is not lawfull
 ludere to play absque without venia leaue. Quispiam some body est is
 mittendus to be sent qui who impetrat may obtaine by request nobis
 for vs veniam leaue ludendi to play. Paulus Paul eat may goe (or let
 Paul goe) nam est he is benè well linguax tongued (one well able to
 tell his tale) et and audax bold. Nemo no body est is magis more ido-
 neus fit ad vnto (or for) hanc this legationem embassage (or message)
 quam than Petrus Peter. Petre & Peter i goe thou oratum to in-
 treat nobis for vs veniam leaue ludendi to play. Eat let him goe qui
 which volet will (or shall be willing) ego I malo toifer carere be with-
 out (or want) quam than rogare aske. Quæso I beseech i goe thou
 inicitus to enter in (or get) magnam great gratiam fauour ab of omni-
 bus all nobis vs (to currie much friendship at our hands.) Quando-
 quidem for as much as contenditis you request (or require) id this
 matter tantopere so earnestly obsequar I will obay vestris your preci-
 bus intreaties. Salve haile et also tu thou Petre & Peter. Tui your
 discipuli schollers orant doe intreate of tuam your humanitatem courtes-
 sie (or gentleness) veniam leaue ludendi to play. Præceptor the tea-
 cher. Ludant let them play sed but gregatim in companies in loco in
 the place constituto appointed ad vnto id it (thereunto) et and recipi-
 ant let them betake se themselves domum home matüre in season. Sub
 about (or at) quinquam the fift horam houre (siue a clocke) redeant let
 them returne in into urbem the Citie. Puer the boy. Simus let vs be
 hilares scollique, impetravi I haue by request obtained veniam leaue
 quanquam although agre hardly (or with much adoe.) Sed but intè-
 rim in the meane time cavendum est we muir betwars ne least that
 peccemus we do amisse quid any thing (least somewhat we doe amisse)
 consultabimus we will consult de of (or concerning) genere the kinde
 lusus

lusus of the play in campo in the plaine field. Formula soymes collo-
 quendi of communing cum with condiscipulis schole-fellowes. Vnde
 whence venis comestest thou cam comane early in the morning? ex out
 of nostro our cubiculo bed-chamber. Quando when surrexisti arosest
 thou? Paulo a little ante before sextam the sixth horam houre (five a
 clocke.) Quis who excitavit wakened (or stirred vp) te thee. Paterfa-
 ther. Mater mother. Frater brother. Soror sister. Adorasti hast thou
 prayed vnto (or worshipped) Deum God? Egisti hast thou done (or
 giuen) gratias thanks Deo to God. Quum primum as sone as pexui
 I kembed (or had kembed) crines my haire (or haire) et and laui
 washed manus hands, faciem face, ac and os mouth precatus sum I
 prayed. Quomodo how precatus es prayest thou? genibus my knees
 (or with my knees) flexis bowed (or bended, kneeling on my knees.)
 Et and manibus my hands coniunctis ioyned together (holding by my
 hands together) recitavi I said by heart (or recited) decalogum the de-
 calogue (or ten commandments) Apostolicum the Apostles symbò-
 lum crede, Dominicam the Lords orationem prayer et and addidi I
 added notam a famous (or familiar) precationem prayer cum with
 actione a doing (or giuing) gratiarum of thanks (a thankesgiuing.)
 Quam what lingua tongue (or language) soles art thou wont precari
 to pray aliàs sometimes vernacula in my mothere (or naturall)
 aliàs other-whiles Latina in the Latine nonnunquam sometimes etiam
 also Græca in the Greeke. Chare I well beloued puer boy facis thou
 doest pie godly et and rectè rightly (or well.) Cura haue a care tu
 thou vt that nunquam neuer negligas thou neglectest hanc this partem
 part cui of thy officij duty. Dabo I will giue operam endeauour se-
 dilulo diligently Deo God dante graunting memor mindfull dicti of
 the saying Christi of Christ sine without me me potestis pœ can/ (or can-
 be able) facere to doe nihil nothing. Item also (or likewise) oportet it
 behoueth orare to pray semper alwayes et and non not defatigari to be
 weary. Quò whither vadis goest thou? Eo I goe domum home. Ne
 whether es art thou paratus ready ad for reddendam to render rationem
 an account tuorum of thy studiorum studies? Sum I am paratus rea-
 dic (or prepared) vt as videor I seeme mihi to my selfe (as me think-
 eth.) Igitur then (or therefore) redde render rationem an account et
 and sis be thou presenti of a bolde (or good) animo spirit (or courage.)
 Hora at the houre sexta sixth, septima seauenth, octava eighth, audiui-
 mus we heard Ciceronem Cicero, Terentium Terence, Iocratem Iso-
 crates.

crates. Audiuimus we haue heard aliquid that something explicari
was expounded in Epistolis in the Epistles. Nona in the ninth hora
houre exercuimus we practised stylum our penne (we used writing.)
Tenes doest thou keepe memoria in memory prælectionem thy lesson:
Propemodum in a manner. Ferè almost. Prope well neere. Ne whe-
ther vis wilt thou repetamus that we repeate vna together: Maxime
yes, (or very greatly) velim I would (or can be willing.) Incipe be-
ginigitur then. Ordire begin thou to say (or begin thou.) Faciam I
will doe it libenter gladly, sed but ausculta hearken tu thou attende at-
tentinely vt that corrigas thou maist correct (or amend) si si peccavero
I shall erre (or misse in) quid any thing. Iam already semel once, bis
twice, ter thrice, quater foure times, quinquies fise times, sexies six
times, septies seauen times, octies eight times, novies nine times, de-
cies ten times, errasti thou hast missed. Me & me miserum wretched
(wretched one that I am.) Putabam I did thinke me that I tendre
did certaine (or keepe in memory) præclare right well. Idem the same
thing et also solet is wont accidere to chaunce mihi to me cum when
as memoria my memory est is non not satis enough confirmata streng-
thened. Felix happy is he qui which est is præditus endued bona with
a good memoria memory. Révera in very deede est it is magnam a great
beneficium benefit. Sed but tempus the time abit passeth away, igitur
therefoze et also audi heare thou me me nunc now, audio I heare, re-
cita recite. Discipulus the scholler. Observande reuerend lu di-magister
scholeraist or quardam certaine (or some) necessitas necessity cogit
constraineth me me inuiscere to goe to see (or visite) patriam my Coun-
tre, parentes my parents cognatos my kinsfolke quod the which vt
that liceat it may be lawfull (that the which may be lawfull) mihi for
me per through te you (by your leaue) oro I intreate. Venerabilis
worshipfull præceptor maister ego I am now aliquot certaine annis
peeres sub vnder tura your seruila paulmer navans employing operam
endeauour bonis to good literis learning (or letters) institutus sum haue
beene instructed a of (or by) te you diligenter diligently et and fideliter
faithfully: verò but (or and) nunc now visum est it hath seemed good
meis to my parentibus parents, amicis friends, tutoribus tntours (or
guardians) vt that confèram I betake me mee hinc hence ad vnto ali-
quam some academiam vniuersity, vbi where possim I may be able
capere to take ampliorem a more abundant cultum ornament (or fur-
niture) ingenij of wit, et and poslea afterward seruire to serue Deo in

In aliqua some honesta honest functione vilibus more profitably (or expediently) et and prodesse to profit alijs other hominibus men. Quare wherefore ago I giue tibi to you maximas most great gratias thanks pro for tuis your plurimis very many beneficijs benefits in into (or towards) me me, et and polliceor I promise me that I velle will non not solum onely perpetuo continually meminisse remember illa them, sed but etiam also apud among omnes all bonos good men predicare make god report of them grata with a thankfull mente minde et and lingua tongue. Ludimagister the scholemaster. Charissime maist dearely beloved adolescens youth, significatio the manifestation tua of thy modestie modesty et and gratitudinis gratefulnesse quam which declaras thou declarest hac by this tua thy oratione speech est is grata acceptable mihi to me. Verò and vtinam would hoc in this corrupto corrupt seculo age, et and his in these perditis desperately naught moribus manners iuventutis of youth, essent there were plures more tales such qui which imitarentur would imitate tuam thy diligentiam diligence in in discendis learning literis letters (or literature) et and regendis in ruling (or orde.ing) moribus their manners. Verò and ego I non not solum only libenter willingly do giue tibi to thee veniam leave abeundi to depart (or goe) in into patriam thy countrey, sed but etiam also oro doe pray Deum God vt that deinceps afterward (or now hereafter) regat he rule et and gubernet he gouerne te thee vt that sicut as incepisti thou hast begun pulchre goodly (or very well) ita so peragas thou maist goe through with to an end, nec neither sinas maist suffer te thy selfe corrupti to be corrupted exemplis with the examples et and sodalitis fellowship (or company) pravorum of naughty hominum men quorum of whom ubique euery where est there is magna great copia store, vt that paulò a little post after (not long after) possis thou maist esse be emolumento a benefit (profitable) ecclesie to church et and reipublice common wealth, honori an honour patrie to country et and amicis friends, verò and voluptati a pleasure et and solatio a solace parentibus to thy parents. Vade goe in pace in peace. Alius another. Quid what agis doest thou? Sedeò I sit. Ago I doe nihil no thing. Video I see. Sed but quomodo how tuae thy res matters habent haue se themselves. (how goe thine affaires.) Non not satis enough feliciter happily. Habent they haue pessime very bad (they goe very ill.) Fortassis peraduenture interpello I disturbe te thee occupatum occupied serijs in earnest negotijs businesses. Imò nay rather maxime very

very greatly vacuum vacant (or at leisure.) Enim soz jam already tedium a wearinesse oſi of leasure ceperat had taken me mee (had begun to take hold on mee) et and desiderabam I did desire congruonem a merry companion. Fortassis peradventure intterturbo I interrupt impedio I hinder was thy negotia businesses. Imò nay rather discutis thou dyuſt away tedium the wearisomenesse oſi of tolenesse. Da grant veniam pardon si if interpellarim I haue interrupted te thee parum a little in tempore in a seasonable time. Imò nay rather aduenis thou comest in in ipso the very tempore seasonable time (thou comest euen at the very point and chiefe season.) Tuus thy aduentus coming est is vehementer greatly gratus acceptable mihi to mee. Fortassis peradventure aliquid some seriae serious rei matter agitur is handled inter betwene vos you, cui whereto ego I nolim am unwilling (or would not) esse be impedimento an hinderance. Imò yea but locuti sumus we haue spoken de te concerning thee. Credo I beleue it facile easily, nam soz mirè wonderfully auris my eare tinnēbat did tingle (or ring or burne) mihi to mee venienti coming huc hither. Vtra whether? Sinistra the left. Vnde from whence conicio I coniecture nihil that nothing magnificē with much commendation fuisse dictum was said de me concerning me. Imò nay rather nihil non nothing not (euery thing) honorificum spoken to thy honour. Sed but quid what bonæ good rei matter (or thing) est is it? Aium they say te that thou factum esse art become venatorem an hunter. Imò yea jam now intra within meos my casses nets (or hares) est there is præda the prey quam which venābar I hunted. Quanam what is it? Lepida a pretty puella damsell quam whom sum I am ducturus to marry (or take vnto wife) perendie the next day after to morrow. Ideo therefore oro I intreate vos you vt that tunc then cōhonestētis you grace (or set forth) nuptias the wedding vestra by your presentia presence. Quanam who est is Sponsa the Wyde? Dorothea Dorotheia filia the daughter nostri of our concionatoris Preacher. De soz (or concerning) hac her meritō with god cause gratulamur we reioyce in the behalfe of tibi thee. Nam soz non not solum only est she is pulchra faire (or beautifull) sed but etiam also bene well educata brought vp et both ad to manendum abide domi at home ac and curanda to regard (or take care of) domestica household (or home) negotia businesses, optime maruellously well instituta trained vp (or instructed.) confabulatio a communing domestica pertaining to house

(of household) matters. Heus hoe puer boy prodit commeth there forth
 nemo no body huc hither: Hic this man opinor I thinke effringer will
 breake open (or to peeces) fores the doze. Est it is verisimile very
 like esse that he is aliquem some familiarem familiar. O amice & friend
 mi my Petie Peter quid what adfers doest thou bring: Meipsum
 mine owne selfe. Tu thou certè truly attulisti hast brought huc hither
 rem a thing haud not magni of a great pretii pprice. Atqui yea but con-
 stiti I cost into patri my father magno a great price. Credo I beleue
 eum that he fecisse hath made (or bestowed) majores greater sumptus
 tolls (or charges) in vpon te thee quàm than pro according to digni-
 tate thy worthines (or desert.) Sed but ne whether est is Iohannes
 John domi at home? Non scio I know not certò certainly (or assu-
 redly.) sed but abi goe visum to see. Vel or abi goe tu thou potius ra-
 ther interrogatum to aske (or enquire) an whether sit he be domi at
 home. An whether velit he will jam now at length (or ere it be long)
 esse be domi at home? Heus hoe Petre Peter num whether, es art
 thou domi at home? Non sum I am not. Impudens thou shamelesse
 one non ego audio doe not I heare te thee doquentem speaking. Imò
 nay rather tu thou impudentior art more shamelesse. Enim for nupèr
 lately credidi I beleueduæ thy ancilla maid te that thou noq esse was
 not domi at home, et and tu thou non credis beleuest not mihi ipsi me
 my selfe. Dicis thou sayest & quom right (thou speakest reason.) Nam
 for refers thou rendest par like pari for like. Sed but vidèris thou se-
 mest mihi to mee agere to leade (or line) vitam the life cochlea of a
 Snail. Quid why ita so? Quia because perpetuò alwaies sedes thou
 sittest domi at home nec and not prorèpis commeth forth vsquam to a-
 ny place. Est there is matter quod which agam I may doe domi at
 home, foris abroad est there is mihi to mee nihil nothing negotii of bu-
 sinesse (no businesse.) Et and si if esset there were quid any tamen yet
 notwithstanding hac this aura winde (or ayze) cohibuisset would had
 kept (or restrained) me mee à from publico abroad aliquot certains
 dies daies. Sed but nunc now cælum the firmament (or ayze) est is
 serènum faire (or clere) et and invitat inviteth (or allureth) ad to de-
 ambulandum walke abroad. Si if lubet it liketh prodeambulare to
 walke forth, non recuso I refuse not. Absides thou sittest at libris thy
 bookes nimium overmuch. Macèras thou wearest out te thy selfe im-
 modico with immoderate (or vnmeasurable) studio stude. Malo I
 hane rather (or liefer) marcescere to be consumed (or become faint.)

studio

Audio with studie quàm than amòre with lone. Eequid whether hãc
 this deambulatio walking abroad fuit hath beene voluptati unto (or
 for) pleasure? Quidem truly ego I delectatus sum ea hanc beene de-
 lighted therewith (or therein) vehementer very greatly. Alius another
 dialógus dialogue. Opto I wish tibi to thee mulcam much felicitatem
 happinesse. Et and ego I opto with conduplicatúm double quicquid
 whatsoeuer optas thou wishest mihi to mee. Quid what? Confabulare doest thou
 commune solus alone? Certè truly confabulor I talke cum with lepi-
 disimo a most pleasant congeroni merry companion. Quo with
 whom? Divo with saint Paulo Paul. Cicerone with Cicerò. Qui-
 dem indeed facis thou doest istud that saepe oftentimes. Sed but varie-
 tas varietis est is grata pleasant (or acceptable.) Tu thou perpetuo
 continually tu thou noctes nights et and dies daies incumbis applyest
 (or bendest earnestly) licetis to learning. Nihil nothing suave is sweet
 (or pleasant) quod the which perpetuum is continuall without cea-
 sing. Facis thou doest tuo after thy more fashion (or custome.) Rides
 thou laughest at me me vt as soles thou art wont. Ipsi the very libri
 bookes obducti covered ouer puluere with dust restantur doe testific (or
 witnesse) meam my diligentiam diligence in in studiis studies de con-
 cerning mea my diligentia diligence in studiis in studies. Loquor I
 speake serio earnestly ex from animo my heart. Formulæ formes man-
 dandi of giuing in charge (or bidding) ac and pollicendi of promi-
 sing. Quæso I beseech vt that hãc this res thing sit may be tibi to thee
 cordi unto heart (that thou hast a care of this thing.) Rogo I request
 etiam yet atque and etiam yet further (earnestly and diligently) vt
 that hoc this negotium businesse sit be tibi to thee cura a care. Si if a-
 mas thou louest me mee efficias bring to passe (or to effect) hoc this
 thing fideliter faithfully et and diligenter diligently. Ego I reddam
 will make (or procure) hoc this thing effectum effected tibi for thee,
 et and quidem indeed propediem shortly (within these few daies.)
 Non possum I cannot prestare undertake for (or warrant) eventum
 theuent, polliceor I promise illud this, nec noither fidem that faith-
 fulnesse nec no Studium endeavour defuturum shall be wanting mihi
 to (or in) mee. Polliceor I promise nihil nothing oratione in speech
 (or word.) sed but prestabo I will performe in the deed quicquid
 whatsoeuer est is the dutie sincerè of a sincere amiè friend, et and be-
 neuolentis beating good will ex animo from the heart (or affection.)

Cur why non visis doest thou not vifit (or goe to see?) Propter by
 reason of quam what causam cause non invisis doest thou not come to
 see nos vs tamdiu so long a while? Quid what accidit hath happened
 quod that tam so longo long tempore time non accesseris thou hast not
 come ad vnto nos vs tara so longo long tempore a time? Quid what
 obstitit hath letted (or beene in the way) quo whereby minus the
 lesse (that not) jam now diu a great while (or long time) veneris
 thou hast come ad nos vnto vs? Non licuit it hath not beene lawfull;
 (or I might not, or could not.) Non licuit I was not free per by reason
 of occupationes necessary businesses. Otium leisure non fuit hath not
 beene mihi to mee (I haue had no leisure.) Equidem truly volui I
 haue beene willing sed but facultas ability (or leaue) non data est hath
 not beene given (or granted) mihi to mee. Negotia the businesses
 quibus with which eram I was implicatus incumbered non patiebantur
 suffered not vt that salutarem I might salute te thee (that I might
 doe my duty to you.) Accipio I accept tuam thy excusationem excuse,
 sed but hac with this lege condition ne that not vtaris thou vsest it
 saepius oftner times. Tua thy excusatio excuse est is iustior iuster quam
 than yellem I would siquidem in as much as morbus a disease fuit
 was (or hath beene) in causa for excuse (hath beene the cause or oc-
 casion.) accipio I receiue (or take) tuam thy excusationem excuse hac
 lege upon this condition si if quod that which est is neglectum neg-
 lected compenses thou make amends for crebris with often alloquiis
 communications. Successus the successe (or euent.) Res the matter
 successit hath prospered (or had successe) melius better opinione than
 supposell (then you thinke.) Impetravi I haue obtained by request
 plus more quam than ausus fuisssem I might had dared optare to
 wish. Omnis all res the matter cecidit hath chanced ex according to
 sententia my minde (as I would wish or haue it.) Et both habeo I
 giue et and habiturus sum I will giue maximam very great gratiam
 thanks tibi to you quoad as long as vivam I liue. Possum I can vix
 scarce agere giue gratias thanks pares meet (or equal) pro for isto that
 tuo thy beneficio good turne, referre to requite nequaquam in no wise.
 quod for that meum my negotium business est is tibi to thee cordi vn-
 to heart (a care.) Amo I loue te thee et and habeo I giue gratiam
 thanks, Ex out of (or among) omnibus all beneficiis benefite quae
 which plurima being very many tu thou contulisti hast bestowed in on
 me me hoc this est is longe farre gratissimum the most acceptable.

Responso

(23)

Responsio the answer, Nostra our necessitudo nigh friendship est is
 maior greater quam than vt that vel either tu thou mihi to mee vel or
 ego I tibi to thee debeam nought agere to giue gratias thanks pro for
 vilo any beneficio good turne. Qui hee which bene well meretur de-
 serueth de of amico a friend non dat doth not giue beneficium a kinde
 nelle (or good turne) sed but foenerat lendeth out to vsutie. Si if ex
 animo from the heart probas thou allowest (or appzonest) meum my
 officium duty (or seruice) in vnto (or towarde) te thee, fac do vtare
 that thou maist vse it (see that thou vse it) sepidis oftener. Alius a
 nother. Prandebis will you dine cenabis will you suppe hodie to day
 domi at home? Oportet me it behoueth me (I must) prandere dine
 cenare suppe apud with socerum my wiues father socrum my wiues
 mother generum my sonne in law (hee that marrieth my daughter)
 affinem mine alliance (or cousin by marriage) consulem the Consul.
 Igitur therefore in for (or aginst) crastinum the morrow voco I call
 (or bid or inuite) te you ad vnto prandium dinner cenam supper.
 Oro I intreate te you vt that cras to morrow prandeas you dine cenes
 you suppe mecum with mee. timeo I feare ne least that non possim I
 cannot. Metuo I am afraid vt possim that I cannot. Veniam I will
 come siquidem if so be that licebit it shall be lawfull (I may.) Sed but
 metuo I feare ne least that non queam I cannot be able (or may not.)
 Quare wherefore cur why propter by reason of quam what causam
 cause? Quid what obstat letteth quo minus that not possis you may
 venire come? Tunc then quidem truly manendum est mihi I must tar-
 ey domi at home. Cras to morrow non licebit it will not be lawfull
 (or free) mihi for me exire to goe forth. Ipse I my selfe tunc at that
 time expecto expect aliquot certaine compransores diners with mee
 concepnatores suppers with me non possum I cannot polliceri promise
 certainly. Nequeo I cannot promittere promise. Veniam I will
 come vbi when as videbitur it shall seeme vtrique to both nostrum of
 vs esse to be commodissimum the most commodious (or conuenient)
 (or when it shall seeme to be most conuenient for both of vs.) Sed
 but ego I derineo doe detainete thee fortassis peraduenture iturum a-
 bout to goe aliud to another place. Imo yea rather ego I (doe detainete)
 te thee opinor I suppose. Sed but cras to morrow confabulabimur we
 will talke togither latius more amply. Crastino on to morrowes die
 dagugabimur wee will talke sleightly of (or trifle about) plura
 more things. Interim in the meane while cura haue a care vt that va-
 let

leas thou being good health. Formula a forme gratulandi of being glad
 in behalfe de of reditu a returne. Mattheus & Mattheus et and Lucas.
 Luke. Gratulor I reioyce in the behalfe of tibi thee reuerso returned
 in patriam into thy countrie de of reditu thy returne in patriam into
 thy countrie. L. Et and ego I tibi for thee superstiti suruiuing (or
 aliu) Mattheus & Mattheus. M. redisti thou hast returned nobis to
 vs obesor grosser (or fatter) et and procerior taller solito than wont
 (than thou was wont.) Abiisti thou departedst (or wentest) sine
 without barba beard imberbis beardless: redisti thou hast returned
 barbatus bearded. Habens hauiing prolixam a long barbam beard.
 Præditus indue (or adorne) pulchra with a faire barba beard. L.
 At but quidem indeed mallem I should leifer redire to returne pruden-
 tior wiser et and doctior learned. M. Gratulamur wee reioyce in the
 behalfe of et both tibi thee et and nobis our selues, quod because sis
 thou art restitutus restored nobis to vs vivus liuing et and valens in
 good health. L. Ego I vicissim for my part likewise lætor am glad
 quod because incolumis I safe and sound offenderim haue found vos
 pee incolumes safe and sound. Quod for that repererim I haue found
 te thee saluum safe (or in good health) gaudeo I am glad vehementer
 exceeding greatly. M. Quid what vult meaneth sibi to it selfe ille that
 pallor palenesse? (What meaneth that pale colour?) Quid what maci-
 es the leanness? Quid what rugæ the wrinkles in fronte in the fore-
 head? L. Qualis such as (of what sort) fortuna the fortune (euen as ones
 fortune is) talis such est is et also habitus the habit corporis of the bo-
 dy. Nunquid whether any thing agitur is done (or gone) malè badly
 tecum with thee? Nunquid whether aliquid any acerbi grieuous thing
 (or aduersitie) accidit hath chanced tibi to thee? L. Etsi although
 ferè almost nullo in no tempore time fortuna fortune favit hath fauou-
 red mihi mee, tamen yet notwithstanding nunquam neuer aduersata est
 it hath crossed (or benee against) mihi mee magis more quàm than
 nunc now. M. Doleo I tendole (or am sorry for) tuam thy vicem
 case (or misfortune.) Tua thy calamitas calamity dolet grieueth (or
 is wooll) mihi to mee. Sed but quid what est is istud that mali euill:
 L. Feci I haue made naufragium shipwracke vniuersæ of all (of euery
 whit of my) pecuniæ money. M. Vbi nam where charissimè most
 dearly beloued one? L. Navigaturus sayling (or about to saile) in
 in Baltico the Balticke mari sea ex out of Dania Denmarke is into
 Germaniam Germany. M. Igitur then non est there is not dubium
 doubt

(23)

noubt quin but oraveris thou prayedst (or could haue prayed) dili-
 genter diligently. L. Nunquam neuer diligentius more diligently. M.
 Igitur then fareris thou confessest it esse to be verum true (that that is
 true) quod which dicitur is said; qui he that nescit knoweth not ora-
 re to pray discat let him learne navigare to saile. L. Fateor I confesse
 (it,) nam for expertus sum I haue experienced (or proued it) ipsa in
 the very re deed. M. Habet it hath (or goeth) bene well, quod that
 ipse thou thy selfe enatasti hast swimmied out (or escaped) nobis to be
 vivus alius. Est it is melius better facere to suffer lucturam losse pecu-
 nia of money quam than vita of life. Igitur therefore vides thou seest
 doctrinam that learning et and virtutem that vertue esse are tutissimas
 most safe divitias riches quae which nec neither possunt can eripi bee
 taken away nec noz gravare doe load (or burden) circumferentem the
 bearer (he that alwaies carrieth the same about him.) Tu thou qui-
 dem indeed Philosopharis philosophisest (studiest philosophy or spea-
 kest philosopher like) pulchre ioyfully well, sed but interim in the
 meane while ego I angor am torred dolore with the griefe. Salutare
 to salute per alium another. Saluta salute thou meos my parentes
 parents (doe my commendations to my parents.) Saluta salute con-
 sulem the Consul pastorem the Pastour socrum my wiues mother af-
 finem my consin (by marriage) meo in my nomine name vel or meis
 with my verbis words. Quod whither vadis goest thou Nicholae D
 Nicholas? Recta straight forth in patriam into the countrie. Resiste
 stop (or stay) paulisper a little while, est there is business quod the
 which mandem I may commit tibi to you. (Where is somewhat
 which I should giue in charge to you.) Sed but sarcina a packe non
 convenit squareth (or suiteth not) pediti to a footman (it is not fit for
 a footman to beare a trusse or fardle.) Non imponam I will not put
 upon tibi the magnam a great onus burden. Autem but quid what
 rei thing est is it? Vt that amanter lovingly salutes you salute meis
 verbis with my words omnes all praecptores the masters (or tea-
 chers,) et and meos my familiares familiars (or friends or acquaint-
 sance) in in rostockiana Rostock Academia Universitie. Si if imponis
 you impose (or late on mee) nihil aliud sarcinae no other packe prater
 besides salutationes salutations, facile easily perferam I shall beare it
 through (to the waies end.) Autem and (or but) ego I, ne least that
 facias thou maist (or shouldst doe) istud this thing gratis without re-
 ward (for nothing) precor doe pray vt that Christus Christ sit be tibi

to thee comes a companion itineris of the journey. Quod that which
 precaris thou prayest for Deus God faxit grant. Enim for si it habuerō
 I shall haue Christum Chriſt comitem a companion itineris of the way
 (or journey) ſcio I know me that I ſatis enough eſſe am munitum
 fenced (or fortified) contra againſt omnia all pericula dangers. For-
 mula for mes interrogandi of aſking de concerning valetudine health.
 Georgius Geo:gr. Lucas Luke, G. Ne whether vales are you in god
 health? L. Contemplare behold diligently vultum my countenance.
 G. Quin why not magis rather iubes doeſt thou bid me (to loke dili-
 gently vpon) lotium thy water (or vrine?) An whether putas thin-
 keſt thou me that I (am) medicum a philiſtian? Non rogo I aſke
 not an whether vales thou be in god health, nam for ipſa thy very ſa-
 cies ſate loquitur ſpeaketh (or telleth) te that thou valere art in health
 belle well (or goodly,) ſed but quomodo how placeas canſt thou pleaſe
 (or delight) tibi thy ſelfe? L. Corpus my body quidem indeed habet
 hath belle well (is well) ſed but eſt it is animo to my minde male ill
 (my minde is not well) G. At but non valet he is not in god health,
 qui which laborat is ill at eaſe iſta in that parte part. L. Sic ſo mea my
 res matters habent haue (goe or are,) corpus my body valet is well,
 ſed but crumena my purſe agrorat is ſicke. G. Mater thy mother me-
 debitur will cure iſti this morbo diſeaſe facile eaſily. Vt how valuiſti
 haſt thou done (beene in health) huiusque hitherto? L. Variè after
 a diuers manner, vti as res the things (or matters) mortalium of
 mortall men ſunt are. G. Fuisti ne whether haſt thou beene ſemper al-
 waies proſpera of (or in) proſperous valetudine health? Proſperima
 of moſt proſperous, grata thanks Deo to God. Ego I beneficio
 through the fauour (or bountyfulneſſe) Dei of God perpetuo conti-
 nually valui haue beene in health bellifſime moſt goodly (or pleaſant-
 ly,) hactenus hitherto fui I haue beene bona in god valetudine health.
 G. Deus God faxit grant vt that iſtud this (that) thing (or benefit)
 ſit be perpetuum continuall et and proprium thine owne. Audio
 I heare iſtud that thing latus ioyfull, gratulor I reioyce in the behalfe
 of tibi thee. Gratas thanks (be) Deo to God. Habeo I haue (or
 geſt) gratiam thanks Deo to God, ago I giue Deo to God grāas
 thanks maximas very great quantas as (how great as) poſſum I
 can. Sed but fui hath there beene tibi to thee interim in the meane
 while nihil nothing moleſtie of trouble (no diſquiet or tediousneſſe?)
 L. Nihil nothing (or none) niſi except quod that non licet it was
 not

(27)

not late full (I might not) frui enioꝝ uestra pout consuetudine acquain-
 tance (or company.) Malè valère to be ill (or infirme.) G. Ne uol-
 ther uales art thou in health rectè well (or rightly?) A. Quidem in-
 deo uellem I would. Non valeo I am not in health per omnia in all
 things (parts) utcumque howsoever valeo I am strong. Non bene
 valeo I am not in good health corpore in body admodum very much
 ut as soleo I am wont. Valeo I am in health ut as visum est it hath
 seemed good Deo to God. Valeo I am in state secus other wise quàm
 than uellem I would. ut as solent they are wont, quibus to whom
 res matter, (business or dealing) cum medicis with physicians est is.
 G. Deus God avertat turbine (it) away (forefend,) narras thou tellest
 rem a matter peracerbam very sore (or unpleasant) mihi to me.
 Oportet it behoareth (that) sis thou be bono animo of a good courage.
 Oportet it behoareth (that) praestes thou declarest te thy selfe virum a
 man. Esto be thou forti of a strong infractione and not discouraged
 animo minde (or spirit) contra against morbum the disease. Bonus
 animus a good courage multum much iuvat helpeth in mala re in a bad
 matter. Quo morbo with what disease tenèris art thou holden? Quis
 morbus what disease tenet holdeth te thee? Quid morbi what disease
 habes hast thou? Quo morbo of what disease laboras art thou sicke?
 L. Nescio I know not, et and ideo therefore laboro I am sicke pericu-
 losius the more dangerously. G. Dicis thou sayest verum true. Dicis
 thou sayest rectè rightly. Enim for primus gradus the first degree ad
 sanitatem vnto health est is nouisse to know morbum the disease. Ne
 whether consuluisti hast thou asked counsell of nullum medicum no
 physician? L. Equidem truly multos many. G. Quid what respon-
 dent doe they answer? L. Alius ene negat saith no, alius another cen-
 set daemeth deliberandum that aduise ment must be taken. In hoc in
 this omnes all consentiunt doe agree me that I esse am miserum mis-
 erable. G. Quantum temporis how much time est is it, quod that hoc
 malum this euill corripuit hath taken (or taught) te thee? Quam-
 pridem how long habet holdeth te thee hic morbus this disease? L. Octo
 dies eight daies. Iam now est it is ferme almost integer mensis a whole
 moneth. Malè habeo I haue bene ill tres thee, quatuor sours, aut or
 quinque integros menses five whole moneths. laboro I am (or haue
 bene) sicke iam now decimum mensem the tenth moneth. Egrô I
 am (or haue bene) sicke iam already integrum annum a whole yeare.
 G. Censeo I thinke god adiudicandum that greatly it must be endea-

noured ne that not morbus the disease fiat become familiāris familiar.
 Num whether est is it hydrops a dypsis? l. Negant they say no. g. Num
 whether dysenteria the bloody sīre? l. Non arbitror I suppose not.
 g. Num whether febris a feauer? l. Credo esse I beleue that it is.
 g. Qualitiam of what sort (or manner) est is febris the feauer? Con-
 tinuane whether continuall, an or quotidiana quotidian (that happen-
 neth euery day) an or tertiana tertian (that happeneth euery thīrd
 day) an or quartana quartaine (that happeneth on euery fourth day?)
 l. Op inor I suppose esse it to be novam speciem a new kinde febris of
 feauer, vt as nunc now a dayes subinde euer now and then novi mor-
 bi new diseases exoriantur doe arise out (or spring forth) incogniti vn-
 knowne antehac heretofore. g. At but truly erat there was plus aboue
 (or more than) satis enough veterum of olde ones. l. Ita so vīlum est it
 hath seemed good Deo to God punienti punishing nova peccata new
 sinnes novis morbis with new diseases. g. Quoto die on what day re-
 currit commeth againe dolor the paine? l. Quoto die on what day nar-
 ras sayest thou? Imo vna quotidie daily, saepius oftner quā than Eu-
 ripus (an arme of the sea that ebbeth and floweth seauen times in a
 day.) g. O malum Deuill abominandum to be abhoyred! Vnde from
 whence contraxisti hast thou gotten morbum the disease? Vnde from
 whence suspicāris doest thou suspect (or suppose) hoc mali that this
 euill esse collectum hath beene taken (or gathered?) l. Ex inedia out
 of hunger (or lacke of meate and drinke.) g. At but non soles thou art
 not wont vsque aded so much esse to be supersticiōsus superstitious, vt
 that maceras te thou spendest (or consumest thy selfe) jejuniū with fa-
 sting. l. Non erat it was not religio religion, sed but inopia pouerty.
 Enim for cibis meat non dabatur was not giuen. Arbitror I iudge. na-
 tum that it was hūc ē frigore out of colde: cruditas the rawnesse sto-
 machi of the stomack contracta est was contracted ē crudis malis from
 rawe apples. g. Vide see (or take heed) ne least that conciliāris thou hast
 procured hoc mali this euill tibi to thy selfe ex out of immodico vniuer-
 surable aut or intempestivo vnseasonable studio study, aut either ex
 largiore potatione out of more abundant drinking (more than custom
 was, or more than enough) aut or ex ebrietate out of drunkennesse.
 Sed but cur wherefore non accersis goest not thou to call (or fetch) me-
 dicum the Physitian? l. Timeo I feare ne least that augeat he may en-
 crease morbum the disease citius sooner quā than curet may cure (it.)
 Metuo I feare ne least that det hee may giue venenum poppon pro in
 seeds

Stede of remedio a remedy. g. Igitur therefore est hee is diligendus to be beloued, cui whom fidis thou maist trust turo safely. l. Si if moriendum est I must die; malo I haue rather mori to die semel once, quam than excarnificatus be rended in peces (or tormented) tot pharmacis with so many medicines. g. Igitur then fac doe, vt that ipse thou sis maist be Medicus a Phsyttian tibi to thy selfe. Si if diffidis thou distrustest homini a man Medico being a Phsyttian, precor I pray vt that Deus God sit may be tibi to thee vice in fied Medici of a Phsyttian. Sunt there are they qui which induti clad veste with a garment Monachi of a sponke convaluerunt haue recovered health. l. Idem the same thing fortasse peraduenture evenisset would had happened, si if fuissent they had bene recti couered pelle with the skinne Leonis of a Lyon. Verum but ista these things nihil nothing conducunt are profitable diffidenti to one distrustling. g. Igitur then fide trust vt that reuiviscas thou maist come to thine olde state againe (or recover.) Alij some sunt are levati eased morbo of a disease, votis votues (or promises) nuncupatis made solemnly (with formall woordes) alicui to some one divorum of the Saints. l. At but ego I non pacifcor doe not make covenant cum diuis with the saints. g. Proinde therefore pete tu craue thou beneficium the benefit sanitatis of health à Christo from Christ cui whom fidis thou trustest. l. At ego but Inescio know not in whether sit it be beneficium a benefit. g. An non est whether is it not beneficium a benefit liberari to be freed morbo from a disease: Nonnunquam sometimes est it is felicius more happy mori to die. Ego autem but I peto doe craue nihil nothing à Christo of Christ, nisi except quod which sit is (or may be) optimum best. g. Tu quidem thou indies philosopharis doest philosophize (or philosophically treat) pie goodly. Enim for cum when petimus wee aske (or craue) à Deo of God bona good things necessaria necessary ad hanc vitam for this life, semper alwaies addendum est we must adde; Domine O Lord si tu vis if thou wilt. Autem but spiritualia spirituall et and aterna eternall bona good things sunt are petenda to be asked à Deo of God sine without vlla any conditione condition. Sed but vale farewell mi Luca my Luke. l. Charissime Georgi O most deare George vale et tu farewell thou also in crastinum till to morrow. Alius dialogus another dialogue. g. Fuitne whether hath bene hoc iter this journey faultum lucky et commodum and commodious tibi to thee? l. Sic satis so enough (indifferently) nisi quod sauing that nihil nothing vsquam in any place est tutum is safe

safe à latronibus from robbers. g. Advēis commēst thou pedes a foot-
man an eques or a horseman? l. Partim partly itinere by a going pe-
dēstri ou sote, partim partly Vehiculo by Waggon, partim partly equo
ou horse, partim partly navigio by sayling (or shipping.) g. Quo in ita-
ru in what state sunt are res Belgica matters of Belgica (or of the low
Countries.) l. Sand truly turbulento in a turbulent (or full of troubles.)
Sunt there are magnæ minæ great threats bellorum of warres. g. Sed
but omittamus let vs omit hæc these matters. Enim for nihil nothing
is nobis to vs (we have nothing to doe) cum Marte with warre. Quo-
modo how habent have (or goe) tuæ res thine owne matters? l. Bene
well, pulchrè godlily, optime very well. g. Nonne whether not agitur
is it done (or fallen forth) bene well tecum with thæ? l. Optime very
well, felicissime most happily. g. Nonne whether not vteris doest thou
take profit of prospero statu the prosperous estate fortuna of fortune?
l. Imò nay rather maxime adverso the greatly unfortunate. Res the
matter non potest esse cannot be in pejori statu in a wooser state. g. Non
cepisti hast thou not taken, quod captabas that which thou didst goe
about to take? Non contigit præda hath not the prey happened, quam
venabaris which thou didst hunt? l. Venabor equidem I did hunt in-
deede, sed irata Diana but Diana being angry. g. Est is there nihil
spei no hope reliquum remaining? l. Permultum spei very much hope,
sed but nihil rei no thing (or matter.) g. Consul ostendit nihil spei doth
the Consul shew no hope (put in no hope?) l. Tota plaustra all the
whole (or every whit of) the Chaires (or Chariots,) totas naues every
whit of the ships; sed nihil but nothing præterea besides. g. Misit ni-
hil adhuc hath he sent nothing as yet? l. Promisit quidem largiter in-
deede he hath promised largely, sed but misit he hath sent ac obolum
quidem not an halfe penny indeede. Promittit quidem hee promiseth
indeede multa many things verbis with words, sed but præstat he per-
formeth nihil nothing re in the deede. g. Ergo therefore animus the
minde est is alendus to be fed spe with hope. l. Sed but venter the bel-
ly non saginatur is not fatted hac herewith. g. Autem but ideo for that
cause eras thou was expeditior the more light (or readier) ad iter for
the journey, quod because esset there was nihil oneris no burden in
zona in purse. l. Fateor I confesse, atque etiam and also tutior the safer.
Enim for sunt there are nulla arma no weapons certiora fueret adversus
latrones against robbers by the high way. Sed ego malim but I can be
more willing of et both onus the burthen et and periculum the danger.

g. Nihilac

g. Nihilne whether nothing adeptum est hath beene taken away tibi from thee in the way: l. Minime what from me: Quæso I pray quid eripias what canst thou take away nudo from a naked one: Erat there was alijs to others citius sooner (more likely) periculum danger a me by (or from) me. Licuit it was lawfull mihi for me vacuo viatori an empty traveller (I an empty traveller might) per totum iter through the whole iourney (all the way along) canere to sing et and esurire to hunger. g. Quod autem but whither nunc abis departest thou now: l. Recta straight way domum home salutatus to salute vxorem wife et and parentes parents non visos not seene jam diu a great while. g. Precor I pray vt that illic there offendas you may finde omnia all things læta pleasant (or luckie.) l. Utinam would that Deus God velle be willing ita so. Exiit hath there bene (or happened) nihil novi no newes nostra domi at our house interim in the meane time: g. Nihil none (or nothing) nisi unless quod that reperies thou shalt finde familiam the family auctam increased, nam for tua gallina thy Hen peperit hath laid tibi for thee pulchrum ovum a faire (or goodly) egge. l. Nuncias thou shewest tydings bene well. Pro hoc nuncio for this newes do I giue tibi to thee munus a gift (or present) videlicet to wit; novum Testamentum the new Testament eleganter finely excusum imprinted Lutetia at Paris recens lately. g. Ita me Deus amet so God loue (helps) me; pulchrum euangelium it is a faire Gospell. Hoc munus this gift est is longe gratissimum farre most acceptable mihi to mee. Dispiciam I will consider in minde (or loke about diligently) vnde by what meanes possim I may be able pensare to recompence hoc donum this gift. l. Puta thinke te that thee pensasse hast recompenced abunde abundantly (or enough) si i boni consuleris thou wilt take in good worth. Alius another. g. Ne whether adfers bringest thou nihil nothing novarum rerum of new matters ex Patria from our Country: Portas bearest (or bringest thou) nihil novi no newes a nostris from ours: Quænam nova what new things nuncias tellest thou: l. Per multa nova very many new matters at nihil veri but nothing true. Adfero I bring tantum mendaciorum so great lies, quantum as vix scatet una navis one ship vekat can caria. g. Igitur then exonera te unburden thy selfe quamprimum as soon as can be possibly, ne least that lucumbas thou fall vnder tanto oneri so great a burden. l. nihil habeo I haue nothing præter ea besides those things. quæ which jactantur are spoken of in Fontinibus in Barberes Shops, in vehiculis in wagons, et in navibus.

navibus and in ships. g. Quid what, ne whether est is nostra patria our
 countrey immūis free a pestilentia from the pestilence? l. Non omni-
 no not altogether, sed but non est it is not perpetua continuall (with-
 out intermission:) aliquando sometimes remittit it slacketh selfe it selfe,
 deinde afterwards recrudescit it wareth grievous againe. g. Nonne
 erat was there not satis malōrum enough of evils, vbi when bellum
 warre grassatur assaileth (or commeth on with violent rage?) l. Erat
 quidem there was indeede, nisi vilesse aliter otherwise visum est it had
 seemed good Deo to God. g. Oportet there must nedes esse be carita-
 tem a scarstie annōae of victuall istie there. l. Est there is inopia a scar-
 stie omnium rerum of all things illic there præterquam except scelera-
 torum militum of mischievous souldiers. g. Vbi where milites souldi-
 ers dominantur doe beate sway; ibi there parcunt they spare nec neither
 sacris templis the sacred temples nec noꝝ ipsis Musis the Muses them-
 selues. l. Rectè igitur rightly therefore et sapienter and wisely Xen-
 phon inquit Xenophon saith: pax peace videtur seemeth hominibus to
 men esse to be magnum bonum a great good, bellum verò but warre
 magnum malum a great euill. Sed but non morabor te I will not cause
 thee to tarry diutius any longer. Aliàs at another time colloquēmur
 we will conferte pluribus with more wozds, cum when erit it shall be
 commodum commodious vtrique for both. Nunc now quædam ne-
 goria certaine businesse vocant me call me aliò to another place. Alius
 dialōgus another dialogue. g. Audio I heare te that thou nuper lately
 revisisse returnedst to see Patriam thy Countrey l. Revisi I went againe
 to see. Esim for non vidēram I had not scene meos parentes my pa-
 rents diu a good while. Non potēram I n as not able diutius ferre any
 longer to abide desiderium the lacke (or absence) Patriæ of Countrey
 et amicōrum and of friends. g. Fecisti pie thou hast done goddely, hu-
 mānus es thou art humane (or friendly) qui which cogitas thinkest on
 ista these things. Omnes enim for all we ducimur are led quodam ad-
 mirabili amore with a certaine wonderfull loue ejus regionis of that re-
 gion, quæ which aluit hath nourished (or bred) et edidit and hath
 brought forth nos vs. Sed dic quæ so but tell I pray quonam in loco in
 what state illic there offendisti foundest thou omnia all things: l. Vni-
 versa vniuersall things nova new: omnia all things mutata changed.
 Vidēbar mihi I seemed to my selfe (me thought) venire to come in ali-
 um mundum into another world. Vixdum abfuēram I had scarcely
 been absent decennium the space of tenne yeares, mirabar I wondered
 at

at omnia all things non secus no other wise, quam than Epimenides princeps somnatorum Epimenides the chiefe of dreamers, vix scarce tandem when all came to all expergefactus awakened out of sleepe. g. Quanam est ista fabula what is that tale? l. Dicam quidem I will tell it indeede, si vacat if there be leasure audire to heare. g. Nihil no- thing fuerit shall be iucundius more pleasant (or acceptable.) l. Igitur then iube commaund sellam that a stole cum puluino with a cushion poni be set mihi for me. g. Rectè admōnes thou doest well put in mind, nam for sedens sitting mentieris thou wilt lye commodius the more handsomly. l. Historici the historians fabulantur doe fable de Epime- nide concerning Epimenides quodam one, or a certaine man, Cretensi of Crete, qui which gratia for the cause deambulandi of walking a- broad solus alone egressus urbem passed forth of (or passed beyond) the Citie, cum when as subita vi through a suddaine violence plu- uia of raine compellente constraining ingressus hauing entred in quendam speluncam into a certaine Caeue obdormisset had fallen fast a sleepe, continuauit he continued somnum the sleepe quadraginta septem perpe- tuos annos. forty seauen whole yeares. g. Sed bene actum est but it was well brought to passe cum Epimenide with Epimenides qui which tandem at the last redijt returned ad se vnto himselfe. Multi docti many learned men nunquam expergiscuntur neuer awake à suis somnijs from their dreames. Sed facis but thou doest vt est dignum as is befeeming Poëta a Poet. Perge igitur goe forward then mentiri to lye. l. Epimenides igitur Epimenides then solutus somno losed from sleepe (broad awaked) prodit commeth forth è spelunca out of the Caeue, circumspicit loketh round about, videt omnia mutata seeth all things changed, Sylvas Woods, ripas bankes, flumina riuers, arbores trees, agros fields, breuiter briefly, nihil nothing non novum not new (euery thing new.) Accedit hee commeth ad Urbem vnto the Citie, percontatur he asketh questions, manet he abideth illic there aliquandiu a certaine while, neque neither novit know quenquam any man, ne- que noz agnitus est was knowne (or acknowledged) à quoquam by any one. Cultus the attire hominum of men alius was of another sort, nec neither vultus the countenance idem the same, sermo the speech mutatus changed, mores the manners diuersi diuers. Neque neither miror doe I wonder hoc that this thing evenisse happened Epimenide to Epimenides post tantorum annorum after so many yeares, cum whereas idem the same thing propemodum in a manner evenisse hap- pened

pened Epimenidi to Epimenides post tantum annorum after so many
 yeares. g. Quid what (what say you of) vterque parens both parents
 (both father and mother) vivuntne whether are they living? l. ambo
 both vivunt do live, & and valent do hold out (or are heart-whole, or
 are of abilitie,) vtcunque howsoever confecti weakened (or feeble) senio
 through old age, morbo disease denique and in conclusion calamitate
 through the calamitie bellorum of warres. g. Hæc est comœdia this
 is the comedy humanæ vitæ of mans life. Humanæ res humane mat-
 ters sunt are tales such vt that nihil nothing duret both endure (or con-
 tinue) in eodem statu in the same state (the matters of mankind
 are after such a manne), as that nothing can continue in one stay.)
 De instituenda ratione of disposing the maner studiõrum of studies re-
 ctè rightly. Discipulus the scholler & and præceptor the maister. d. Mi
 charissime præceptor my most deare maister cupio I desire audire to
 heare ex te of thee breuiter briefly, quæ ratio what manner (or way)
 studiõrum of studies sit may be (or is) instituenda to be appointed rectè
 rightly, si modo so that ocium leasure est be tibi to you, & tempus
 and time commodum convenient his rebus for these matters. p. Ado-
 lescens A youth, tu quidem thou indeed captasti tempus hast watched
 a time commodum convenient. Deinde moreover illud tuum liberale
 & honestum desiderium that thy free and honest desire libenter gladly
 antefertem I should set more by vel euen meis maximis occupationi-
 bus than my greatest employments. Quare wherefore præfatione præ-
 fating omiſſa being omitted, vt that & both melius cognoscam I may
 better know tuum ingenium thy nature (or wit,) & magis probem ti-
 bi and may more proue to thee meam beneuolentiam my good will erga
 te towards thee, simpliciter plainly interrõga aske me meæ de rebus con-
 cerning things singulis euery one by it selfe (or in particular concer-
 ning euery thing one after another) quas which cupis thou desireſt
 scire to know. d. Facis thou doest pie godlily & honestè honestly, cla-
 rissime præceptor A most renowned maister, quod because non grau-
 ris you are not loath erudire to instruct me meæ beneuolè favorably de
 his tantis rebus concerning these so great matters. Itaque therefore
 primum first cupio I desire scire to know ex te of you quidnam præci-
 pius sit finis what is the chiefe end nostrõrum studiõrum of our studies,
 ad quem vnto the which, velut ad scopum as it were vnto a marke (or
 butte) omnes nostri labõres all our labours discendi of learning debe-
 ant ought referri to be referred. p. Tu quidem thou indeed rectè ordi-
 nis

(43)

ris doest rightly begin ab hac questione from this question. Intellecto enim scopo for the marke being understood et meta and the goale, ad quam tendimus unto which we make toward, poterimus eligere we shall be able to choose facilis more easily etiam also media the meanes ducentia leading recta straight way ad istam metam unto that goale (or butte.) Autem but sunt there are duae propriae et praecipuae dotes hominis two proper and chiefe gifts of man, quibus by which antecellit he excelleth reliquo generi the other kinds animantium of living creatures, ratio reason et and oratio speech. His by these excultis garnished studiosè studiously et and rectè rightly, homines men prestant doe excell non solum not only ceteris animalibus other living creatures, verum but inter se among themselves alii sone prestant doe excell alii hominibus other men. Igitur therefore studia the studies literarum of learning sunt are dirigenda to be directed ad hosce duos fines unto these two ends proximos next et immediatos and immediate, vt that excolamus we may adorne rationem reason sapientia by (or with) wisdom, seu or cognitionem by the knowledge Dei of God, naturae of nature, legum of lawes, et virtute and by vertue: et and comparemus may get nobis to our selues facultatem the facultie orationis of speech explicantis expressing (or declaring) bonas res good things (or matters) purè ac perspicue purely and plainely. d. Extant ne whether are hi duo fines these two ends nostrorum studiorum of our studies descripti set downe (or described) apud authores among others brevioribus verbis in shorter words? p. Maxime yes truly. Pericles enim for Pericles apud Thucydidem in Thucydides breviter briefly et rotundè and handsomely (or compactly) nominat expresseth; Scire to know quae what things oportet it behooveth scire to know, et & posse to be able eloqui to utter aptly ea those things: Lucianus autem but Lucian appellat calleth (or nameth) them, cognitionem the knowledge rerum of things, et and facultatem the faculty explicandi of declaring (or expounding) eas them disertè eloquently (or elegantly, id est that is, sapientiam wisdom et and eloquentiam eloquence. d. Quid autem but what vocas doe you call sapientiam wisdom? p. Sapientiam wisdom, vt as sacrae literae the sacred Scriptures loquuntur doe speake, nominamus we terme veram noticiam the true knowledge Dei of God, et and aliarum bonarum rerum of other good things, coniunctam joined cum vera pietate with true deuotion erga Deum towards God; Stulticiam verò but folly, ignoracionem the not knowing, (or the lacke

of knowledge) Dei of God, et and inobedientiam disobedience
 erga Deum towards God. d. Quid autem est eloquentia but what
 is eloquence? p. Plato definit. Plato both define eloquentiam
 eloquentie gravissime most substantially, posse to be able (an
 abilitie) dicere to speak grata things acceptable Deo to God.
 Nam for ad hunc ultimum finem unto this last end omnes homines all
 me^o debent referre ought to referre omnes suas actiones all their acti
 ons, v^t that Deus conditor God the Creatour agnoscat^{ur} may be ac
 knowledged et colatur and worshipped a nobis of vs recte rightly.
 I Cor. 10. Facite omnia doe you all things ad gloriam Dei to the glory
 of God. Quapropter wherefore et both in nostris studiis in our studies
 et and in actionibus in the actions totius vite of the whole life; semper
 a^lways haec vtilissima regula this most profitable rule debet esse ought
 to be in conspectu in sight. Fac make Deum God exordium the begin
 ning et finem and the end rerum of things. Sic igitur let there
 fore be, finis the end nostrorum studiorum of our studies, sapiens et e
 loquens pietas wise and eloquent godlinesse. D. Dic quaeso tell I pray
 ex quibus doctrinis out of what doctrines illa sapientia that wisdom
 et eloquentia and eloquence potissimum most chiesly sit is petenda to
 be secht. P. Sapientia with wisdom seu recte^o iudicio or a right iudge
 ment de rebus concerning matters dignissimis most worthy cogniti
 on of knowledg^e, mentem hominis the minde of man instruit there do
 instruct theologia divinitie, et philosophia and philosophie, qua wherby
 (or wherein) complectimur we comprehend, scientiam the knowledge
 legum of lawes seu or p^raeceptorum of precepts de moribus concerning
 manners, historias (and) histories, quae exempla legum suppeditant
 which finde (or minister sufficiently) the examples of lawes, cog
 nitionem naturalium rerum (and) the knowledge of naturall things,
 et mathemata and the learnings by demonstration (or the mathemati
 call artes.) D. Ad intelligendam Orationem to understand the speech
 aliorum of others, et and ad formandam nostram recte to frame ours
 rightly quid p^raeceptum requiritur what chiesly is required? P. Artes
 dicendi the arts of speaking, imprimis especially grammaticae the
 grammars linguae Latinae of the Latine tongue, et Graecae and of the
 Graeke, et Ebraeae and of the Hebrew, docent doe teach intelligere
 recte rightly to understand orationem the speech in sacris et prophanis
 scriptis in holy and prophane writings sapientium et eloquentium au
 thorum

(45)

thorum of wise and eloquent authoꝝ. Quarum linguarum monu-
 mentis in the monuments of which languages cum seeing that præci-
 pua artes et historiae the chiefe arts and histories contineantur are con-
 tained, cognitio the knowledge earum of them est is velut as it were
 janna a gate et clavis and a key qua whereby aditus an entrance aperit-
 ur is opened ad scientiam unto the knowledge doctrinarum of lear-
 nings. Verò but ad formandam nostram orationem rectè to frame our
 owne speech rightlly, præter artes dicendi besides the arts of speaking,
 idonea natura a fit nature, electio & the reading atque imitatio & also
 the imitating eloquentium scriptorum of eloquent writers, et assidua
 exercitatio and the continual exercise dicendi of speaking acscribendi &
 of writing inprimis est necessaria is aboue other (principally) necessary.
 D. Cum autem but whereas præcepta artium dicendi the præcepts of the
 arts of speaking non sint finis are not the end nostrorum studiorum of
 our studies, sed but instrumenta instruments tantummodo only, quibus
 whereof in illis summis artibus in those greatest arts, quæ which con-
 tinent doe containe fontes the fountaines sapientie of wisdom et elo-
 quentie and of eloquence, et gubernant and doe governe actuentur
 and maintaine humanam vitam mans life, est nobis opus there is to be
 need (we have need) vt memini as I remember te disserere that you did
 discourse inter docendum at (or betweene) teaching, cupio scire ex te I
 desire to know of you, quantum temporis how much time sit tribuen-
 dum is to be bestowed in his artibus on those arts? P. Adolescens I lad,
 moneo me thou puttest me in minde rectè well. Non enim for not tota
 ætas the whole age debet assumi ought to be taken vp in comparando
 instrumento in getting the instrument (or meanes) dialecticæ of lo-
 gicke et Rhetoricæ and of Rhetoricke? Sed præceptis cognitis but the
 præcepts being knowne necessariis necessary ad judicandum et dicen-
 dum rectè to iudge and speake rightlly de rebus of matters (quæ which
 possunt inay facile easily pereipi be perceiued et cognosci and knowne
 intra vnum annum within one yere, si fidelis monstrator if a faithfull
 teacher contingat chance studioso adolescenti to a studious youth) sta-
 tum for withwith progrediendum est it is to be proceeded (one must goe
 forward) ad summas unto the chiefe points artium of the arts, quæ con-
 tinent which do containe doctrinam the knowledge (or doctrine) rerum
 of things (or matters,) et and exercitatio the exercise præceptorum of
 the præcepts adjungenda is to be adiointed. d. Ergo ther efore vt as in
 cæteris artibus mechanicis in other mechanickall arts, ita so in studiis in
 the

the studies doctrinarum of learnings, iudicas thou iudgest esse it to be
 vsum solum vse alone (or only) qui faciat which can make artifices
 cunning workmen: P. Maxime yea truly, praesertim especially si is
 natura idonea a fitte nature, si is magister a master boni iudicii of a good
 iudgement, seu or gubernator a guider (or director) exercitationis of
 the exercise vsu peritus by experience skilfull et fidelis and faithfull
 accedat be added to. D. Constituto igitur sine studiōrum the end then
 of studies being constituted, quem which dixisti you said esse to be
 sapientem et eloquentem pietatem wise and eloquent godlinasse, quid
 porro agendum est u hat further is to be done: P. primum first of all
 ordine certo in a certaine (or true) order, quem fidus et vsu peritus
 praeceptor monstrabit which a faithfull and by experience a skilfull
 teacher shall shew, artes the arts necessariz necessary vice for life dis-
 cenda are to be learned, et velut and as it were per gradus by the de-
 grees scalarum of ladders transeundum est it is to be passed (proceeded)
 ab inferioribus from the lower ad superiores vnto the higher. D. For-
 tasse peraduentura eo consilio for that intent sapiens antiquitas wise
 antiquity instituit appointed gradus degrees in scholis in scholes, et dis-
 cinxit and distincted (or distributed) artes ipsas the artes themselues,
 vt that videlicet to wit singulos every one severally velut in classes at it
 were into formes suo loco in its owne (or proper) place distributas
 divided, ordine et tempore conveniente in a convenient order and time
 juvenilis aetate young age facilius et rectius more easily and more right-
 ly possit percipere may (or might) learne (or comprehend). P. Recte
 sentis thou thinkest rightly (thou art of a right opinion) nam impos-
 sibile est for it is impossible, vt quis that any one faciat can doe multa
 many things simul together et eadem and the same recte well, vt as
 Xenophon dixit Xenophon said verissime most truly. Et lex Platonis
 and the law of Plato est sapientissima is most wise, quae which iubet
 biōdethy vnumquēque civem every Citizen discere et profiteri to learne
 & professorem artem one art tantummodo only. Quare therefore quam-
 cunque artem what art soever adolescentes ponths de consilio praecep-
 toris by the masters counsell instituent discere shall begin to learne;
 Cognoscant eam let them know it in iūio in the beginning ex unico li-
 bello out of one alone little booke tantum only, qui which erudica me-
 thodo with a learned methode explicet may unfold summam artis the
 summe of the art distributam divided in certos locos into certaine (or
 set) places: Nec neither interea in the meane while sumant in manus
 let

let them take into hands alios libellos other little bookes ejusdem argu-
 menti of the same argument, priusquam before that edidicerint illum
 they have learned it without booke. D. Quæ what things asseruisti
 you haue affirmed de summis artium concerning the summes of arts
 discendis to be learned tantum only ex unico libello out of one alone lit-
 tle booke conscripto witten methodice methodically, (or what things
 concerning learning the summes. &c.) Omnia illa all those things
 probantur mihi are approued of me, Nunc porro now further cupio au-
 dire ex te I desire to heare of you, quid sit agendum mihi præcipue
 what is to be done of mee chiefly in lectiōe bonorum authorum in
 reading of good authors. P. In lectiōe authorum in reading of au-
 thors (vt nihil dicam that I say nothing, de diligenti auscultatiōe of
 diligent hearkening et priuata repetitiōe and priuate repeating, quæ
 nullo modo est negligenda which by no means is to be neglected) uti-
 lissimum: it is most profitable, habere to haue communes locos the
 commune places distributos diuides certo ordine in a certaine order,
 ad quos vnto which omnia insignia all notable (or remarkable) things
 et digna cognitiōe and worthy of knowledge, quæ occurrunt which
 occurre in lectiōe authorum in reading of authors, annotentur may
 be noted (or registred) et digerantur and may be digested velut in cer-
 tas classes as it were into certaine rankes. D. Sed huic admonitiōni
 but to this aduertisement de colligendis communibus locis concerning
 gathering common places in certum librum into a certaine booke di-
 ctum platōis the saying of Plato in Phædro in Phædrus videtur
 refragari seemeth to be against, quod monet which aduertiseth, literas
 et scripta that letters and writings adferre doe bying (or affoord or pro-
 cure) magis rather occasiōem occasion obliuioni et desidii to forget-
 fulnes and sloathfulnesse, quàm than præsidium helpe (or further-
 rance) memoriæ to memory et and doctrinæ to learning. Memini-
 ciam I also remember te usurpare that you vse hanc sententiam this
 sentence crebris sermonibus in often speeches: Vnusquisque existimet
 let every one account se scire tantum that he know so much, non quan-
 tum not as adseruat scriptum he keepeth witten in libris in bookes;
 sed but quantum as (or how much) tenet he holdeth memoria in me-
 mory fideliter faithfully, et and habet promptum ready, vbi when ad
 res matter ac vsus and vse postulat requireth. P. Vera quidem sunt
 they are true things indeed, quæ dicis which thou sayest: sed tamen
 but notwithstanding habeo I haue quod respondeam what I can an-

swee. Etsi although illa those things quæ which quis any one cupit
 desiteth meminisse to remember et scire and to know, debet inscribere
 he ought to write in non chartis not papers, sed animo but the minde;
 tamen notwithstanding hi indices these indexes (or summaties) et the-
 sauri and treasures locorum of places, plurimum profunt doe very
 enuch profit, ad recordationem unto remembrance eorum of those
 things, quæ antea legimus which we haue read afore, aut didicimus or
 haue learned, et velut instructum penusunt and are as it were a fur-
 nished store (or prouision) ex quo whereout studiōsi adolescentes stu-
 dious youths possunt depromere may fetch forth copiam plenty
 optimarum rerum of the best things, sententiarum sentences, similitu-
 dinum similitudes, historiarum histories, et alia and other things hu-
 jus generis of this kind cum dicendum aut scribendum est when as it is
 to be spoken or written de aliqua re of any matter. D. Quid igitur de
 memoria sciendum est what then is to be knowne concerning memo-
 ry, quam Plutarchus nominat which Plutarch nameth promptuarium
 eruditionis the storehouse of learning? P. Præcipuus custos the chiefe
 keeper et thesaurus and treasure eruditionis of learning est is memoria
 memory, cui excolendæ to; adorning the which, et formandæ and ma-
 king into fashion assiduo labore ediscendi by the daily labour of lear-
 ning by heart singuli studiōsi euery student debebunt shall be bound
 tribuere certum tempus to bestow a certaine time singulis diebus in e-
 uery day. D. De arte autem memoriæ but concerning the art of me-
 mory, de qua wherof audio I heare Simonidē Chium that Simonides
 of Chios (or Cæros) et postea nonnullos alios and afterward some
 others tradidisse haue deliuered quædam certa præcepta certaine sure
 precepts, quid dicis what say you? P. Etsi although constat it is ma-
 nifest memoriam iuvâri diatâ that the memory is holpen by diet, et
 bona valetudine and good health et loco silenti and by a silent place, et
 matutino tempore and by the morning time, et certis notis and by cer-
 taine notes (set markes;) tamen yet notwithstanding ars memoriæ
 the art of memory omnium optima et certissima est is the best and
 surest of all, ediscere to come without booke multa many things assi-
 due daily (or continually,) et sæpe repetere and often to repeat man-
 data memoriæ things committed to memory, ac ad vsum transferre
 and to turne unto vse. Si enim for if discientes learners negligent will
 neglect (or haue little regard to) memoriam memory, et sinent and
 will suffer (it) enervari to be weakened orio through idleness desid-
 iousness,

forthfulness, torpore drowsiness, aut deliciis delights, labor discendi
 the labour of learning erit will be non minus inanis not lesse vaine et
 supervacaneus and superfluous, quam si thar it interea in the meane
 time scriberent they did write in aqua in water, aut oꝝ mandarent diu
 commit semina seeds arene to sand (did sow in the sand) quare wher-
 soze statuas thinke thou foꝝ a suretie ynam that one ex pꝛecipuis et
 maxime necessariis partibus studiõrum of the chiefe and most necessary
 parts of studies esse is, frequentem et assiduam exercitacionem memo-
 riz the frequent and continuall exercise of the memory, et laborem e-
 discendi multa and the labour of learning by heart many things. Post
 culturam memoriz after the due ordering of the memory, quam which
 dixi I said potissimum most specially esse is custodem the keeper (oꝝ
 esse potissimum custodem is the principall keeper) cognitionis of the
 knowledge rerum of things, seu oꝝ sapientiz of wisdoms, pꝛecipuum
 the chiefe et maxime necessarium instrumentum and most necessary
 means (oꝝ helpe) veræ et solidæ eruditionis of true and sound lear-
 ning, est is diligens et assidua exercitatio styli the diligent and daily ex-
 ercise of stile (oꝝ writing) directa framed ad imitationem ac formam
 eorum according to the imitation and forme of them, qui locuti sunt
 which have spoken prudenter wisely, et perspicue and plainly, et ele-
 ganter and elegantly. Ut igitur Apelles as therefore Apelles, quoties
 as often as fecisset he had made (oꝝ done, oꝝ might had done) nullum
 opus suæ artis no worke of his art, velut as it were deplorans bewail-
 ing jacturam the losse diæi of a day: solébat dicere he was wont to saye
 nullam hodie lineam duxi I have drawne no line to day: ita so studiõsi
 adolescentes sinant let (oꝝ may) studious youths suffer nullam diem
 elabi no day to passe (oꝝ slip away.) in qua wherein non connectant
 they doe not compose vel epistolam either an Epistle, vel partem ora-
 tionis oꝝ part of an oration, vel versus aliquot oꝝ some verses. Ad hanc
 exercitacionem styli unto this exercise of stile (oꝝ penning,) si if ac-
 cesserint there shall be added vtilissima instrumenta the most profitable
 means parandæ et confirmandæ doctrinæ of getting and confirming
 (oꝝ making sure) learning, videlicet to wit repetitioes repetitions,
 et examina diligent examinations (parings,) item also disputaciones
 disputations, et declamationes scholasticæ and scholasticall declamati-
 ons, non dubium est there is no doubt, quin but Deo fortunate nostros
 labores God prospering our labours, facultas the ability judicandi of
 iudging (oꝝ understanding) et dicendi and of speaking, ac scribendi

and of toizing rectē rightly, quam initio huius nostri sermonis which
in beginning of this our speach diximus esse finem nostrorum studi-
rum we said was (or is) the end of our studies, sit secutura will fol-
low. ex omnibus autem but out of all the things, quæ dicta sunt which
are said (or haue bene spoken) facile vides thou easily seest, quod
diligens scholasticus non sit that he is not a diligent scholler, qui vagā-
tur which wandreth in studiis in studies sine certa ratione et ordine
without certaine reason and order, qui audit omnes lectiones in schola
quotidie sine iudicio which heareth all lessons (or lectures) in schole
daily without iudgement, omnia dictata excipit beareth away all dic-
tates (declarations to be written, or inditures) et coacervat heapeth
by together prolixas rapsodias long (or large) rapsodies (or compo-
sures of verses,) vel quotidie perlegit or daily readeth through mag-
num numerum paginarum a great number of pages, et grassatur and
proceedeth (or goeth on rowing) per multos ac varios aucthores through
many and sundry authoꝝ. Sed qui primum but he which first of all
prudenter prospicit prudently foreseeth (or looketh unto) finem et me-
tam the end and the goale, ad quam studia sint dirigenda whereunto
studies are to be directed: deinde after that rectē eligit media rightly
chooseth the meanes, necessaria ad assequendum illum finem necessarie
to attaine that end; postea afterward in parandis ac tenendis illis me-
diis in getting and keeping (or preserving) those meanes præstat in-
tentionem animi performeth (or maketh) a straining of the minde,
curam care, vigilantiam watchfulnesse, assiduitatem continuall dili-
gence, et laborem and labour. Sed de his quidem but about these mat-
ters indeed hactenus this farre (or so much.) Ego I quæ what things
de ratione discendi concerning the way of learning, et studiis rectē in-
stituendis and rightly framing studies, partim partly memini haue re-
membred esse to be tradita deliuered à doctissimis viris by most learned
men, partim partly habui hanc had cognita knowne propria experien-
tia by mine owne experience, et assiduo vsu and by the continuall vse
discendi of learning (or obseruing) impertivi I haue imparted ea
those things tibi to thee libenter gladly et fideliter and faithfully, quæ
ut sint tibi magno vsui the which that they may be (or that the which
may be) to thee great profit (or fruit) precor deum toto pectore I
pray God with my whole heart. d. Quæ tu what things you, præ-
stantissime præceptor most excellent master, de fine nostrorum studio-
rum of the end of our studies, de certo ordine discendi of the certaine

order of learning, de discendis summis artium concerning learning the
 summes of arts ex vno aliquo libello methodicè scripto out of some
 one little booke written methodically; de colligendis locis communibus
 concerning gathering common places: de excolenda memoria of pra-
 ctising (or polishing) the memory: de exercitacione styli of exercising
 of the style (or manner of penning:) de repetitionibus et examinibus
 of repetitions and passings (or examinations:) Item likewise de di-
 sputationibus et declamationibus scholasticis of scholasticall disputings
 & belaimings disseruisti prudenter et graviter you haue declared (or dis-
 coursed) wisely and weightily, audiui hæc cum tanta voluptate I haue
 heard these things with so great pleasure, vt sperem that I hope illa fore
 vtilissima that they shall be most profitable non solum mihi not only to
 mee, sed et pluribus aliis but to others moze, cum quibus decrevi com-
 municare ipsa with whom I haue decreed to communicate them. Cum
 autem sciam but whereas I know, parem honorem et pretium equiva-
 lent (or meet) honour and reward non posse referri rendred (or giuen)
 a nobis by vs, præceptoribus to masters, qui impertiunt nobis which
 impart vnto vs veram sapientiam true wisdome, oro toto pectore I be-
 seech with whole heart deum fontem omnis boni et salutaris doctrine
 God the fountaine of all good and of wholesome (or sauing) doctrine,
 vt rependat tibi gratiam cumulare that he recompence (or grant) fa-
 uour to you abundantly pro tuis amplissimis beneficiis for your very
 great benefites in me vnto mee, et labores nostros gubernet et adiuuet
 and gouerne (or direct) and further our labours, et nos omnes doceat
 et regat and teach and rule vs all, vt discamus et doceamus that wee
 may learne and teach grata Christo acceptable things to Christ, et sa-
 lutaria ecclesie ipsius ac nobis and sauing for his Church and our
 selues. Amen. Finis colloquiorum an end of the dialogues (or con-
 ferences.) In orationem clarissimi viri. d. Iohannis Posselii, sui the o-
 ration of the most famous man, master John Posselius epigramma
 an Epigramme (or superscription.) Maxima pars the greatest part
 hominum of men non cernit per se nec quomodo vivat how it may
 liue; homo a man primum scit discit learneth vivere to liue, cum vixit
 when he hath liued. Maxima pars iuuenum the greatest part of young
 men non cernit scit not quomodo discat how it may learne: discit
 discere he learneth to learne, vbi negat when as he denieth se didicisse
 that he hath learned. Sic lex divina let Gods law be nobis to vs regu-
 la the rule pie vite of a godly life; sic ordo bonus let god order bee
 regula

regula the rule discendi ritē of learning well (or even as it should be,) Quem which hz c oratio this oration pingens describing perspicuis signis with evident tokens (or demonstrations) est digna auro is worthy gold, digna Cedro worthy of Cedar (or immortality) probanda scholis to be appoyoned of schooles. Iohannes Frederus D. John Freder doctor. De ratione concerning the way (or feate) discendæ ac docendæ linguæ latinæ ac græcæ of learning and teaching the latine and græke tongue, oratio Iohannis Possellij an oration of John Possellius. Cum when as multa sunt inventa atque instituta many things have been found out and instituted sapienter wisely à majoribus nostris by our ancestors, tum then nihil præclarior nothing more excellent (was invented and obtained) quàm than quòd than in hisce publicis congressibus in these publicke assemblies, voluerunt they would non solum not onely idoneis hominibus by méte men honesta testimonia that honest testimonies vitæ ac eruditionis of life and learning tribui be giuen (or shewed,) sed etiam but also orationes that orations haberi be had (or made) de bonis rebus concerning good things, quibus auditis which being heard, iuvenes póng mien partim rectè erudirentur partly might be truly instructed de suscipienda & ingredienda ratione studiorum of vnderstanding and entering into the way of studies; partim excitarentur partly might be stirred up ad amorem literarum & virtutis unto the love of learning and virtue, partim exacuarentur partly might be whetted on (or encouraged forward) currentes sponte running on (or proceeding) willingly. Non enim for (or truly) not ad ostentationem eloquentiæ aut doctrinæ for ostentation of eloquence or learning recitamus we recite (or openly reade or publish) nostras orationes our orations: Sed vt imperator bonus et industris but as a good and industrious commander (or generall) instructa acie in an army set in aray (ready to fight,) dat giueth tyronibus to young souldiers quædam certa præcepta pugnandi certaine sure precepts of fighting, deducit he diswadeth à timore from feare perterritos the sore afraid ones, et hortatur and exhorteth parátos ac fortes milites the ready furnished and valiant souldiers ad pugnandum strenuè to fight stoutly: ita nos solémus so we are wont in hisce conuentibus in these assemblies et imperitiões docere both to teach the vnskillful ones et languentes excitare and to encourage the languishing (or slouthfull) ones, & inflammare ad verum decus and to incense unto true honour parátos the ready ones ac ingressos pleno gradu and hauing (or such as haue) made entranco with a great pace

(53)

(or full stride.) Hi fines cum nobis in dicendo propositi sint **whereas** these ends are proposed of us in speaking, non dubium est there is no doubt, quin omnes sapientes viri but all wise men, cum multis alios veteres et honestos mores both many other ancient and honest customs cum and also hos scholasticos gradus these schoule degrees et spectacula promotionum and spectacles of promotions, in quibus de ejusmodi bonis rebus differimus **wherein** we discourse of good matters of this sort, magnifaciant do make high account of, colant do honour, et putent esse and account to be ornanda things to be adorned et conservanda and to be maintained. Cum autem but **whereas** hoc tempore at this time ratio officij the consideration of dutie imponat mihi necessitatem imponeth on me a necessity dicendi of speaking, et encomia hominum praestantium and the praises of excellent men, ac rerum omnium consensus laudatarum and of things praised by the consent of all men, item alio paraindeis admonitions et utiles adhortationes and profitable exhortations ab alijs by others, qui eloquentia valent which are mightie in eloquence (or are of great eloquence) saepe hic recitatae sunt are here oftentimes recited, breuiter indicare decreui I haue decreed briefly to shew, qua ratione by what way lingua latina et graeca the latine and graeke tongue commodè discenda et docenda sit is to be learned and taught conueniently (or profitably.) Hoc argumentum etsi oratorem plenum atque perfectum requirit, although this argument requireth a compleate and perfect oratour: tamen cum non tam verba et actio dicentis, quam res, quae dicuntur, spectanda sint, yet notwithstanding **whereas** not so much the words and action of the speaker, as the things, which are said, are to be considered, dicam de hac materia illa I will say of this matter (or argument) those things, quae partim ipse longo usu, which partly I my selfe by long vse (or practise) partim aliorum prudentium hominum judicio ac testimonio edoctus partly taught by the iudgement and testimony of other prudent men, iudicabo vera esse shall iudge to be true, et cum te ipsa congruere and to agree with the matter it selfe. Ac a vobis, clarissimi viri et studiosi iuvenes, amanter peto, and of you O most famous men, and studious youths (or yong men) I craue louingly (or as a friend) vt me benigne attentèque audiatis that you heare me gently (or fauourably) and attentinely, quod vestra sponte facitis which ye doe of your owne accord. Perficiam enim, deo iuvante, for I will perforce, God helping, vt fateamini me dixisse non omnino ineptè aut perperam that ye may
 conse:to

confesse that I haue spoken not altogether from the purpose of amisse,
 de re tam vtili et necessaria of a matter so profitable and necessarie.
 Primum autem videtur mihi but first of all, it seemeth to me (that it is
 to be spoken) de tempore concerning the time, quo pueri in scholas la-
 tinas ducendi, wherein youths are to brought into latine scholes, e-
 qui labores ipsis imponendi sint and what labours (taskes) are to be
 imposed on them. Deinde de exercitijs scribendi after that of the exer-
 cises of writing, et ratione emendandi scripta, and the way (or reason) to
 amend writings. Postea afterward. quando græca debeant proponi
 when græke matters ought to be propounded, et quo ordine & modo
 illa tradi and in what order and manner (these ought) to be deliuered.
 Postremò de exercitijs græcis esse dicendum last of all that is to be spo-
 ken concerning græke exercises. Pueri literis adhibendi sunt boies are
 to be set to learning anno ætatis sexto vel septimo in the sixth or seuenth
 yeare of age, si omnino fieri potest if at all it can be done, tunc enim in-
 genia for then wits non planè stupida & tarda not vterly (or quite &
 cleane) dull and slow (or hard) ad percipiendam doctrinam idonea
 sunt are fit to receiue (or conceiue) learning. Et simulac latina legere
 nouerunt and as soone as they know to reade latine (or latine wri-
 tings,) proponendæ sunt illis octo partes orationis there are to be pro-
 pounded to them the eight parts of speech ex puerili aliquo libello
 compendiosè scripto out of some puerile (or belonging or fit for youth)
 little booke compendiously written, & assuefiant ad ediscenda paradig-
 mata declinationum & conjugationum and let them be accustomed to
 learne by heart the patternes of the declensions and coniugations, &
 vocabula rerum ex compendio Hadriani Iunij and the names (or terms)
 of things out of the abridgement (or short forme) of Hadrian Junius
 aut simili libello or from the like little booke, cuius germanica versio cum
 puerorum idiomate congruat whose dutch translation may agree with
 the proper forme of speech of the children. Quorsum enim artiter for to
 what purpose pertaineth it (tendeth it) pueros reddere verba non in-
 tellecta pstraci more that children do render words not understood in
 Barrat wise (or after the manner of a Barrat,) & eos inutili labore o-
 nerare and to burthen them with an vnprofitable labour: his addatur
 Cato to these may be added Cato, & similia dicta sententiola and the
 like sententious sayings, ex prouerbijs Salomonis & Syracide out of
 the prouerbs of Solomon and out of the sonne of Syrach, propriè &
 latine redditis rendred (or translated) properly and after the forme and
 fashion of latine hi enim duos authores for these two authors, longè su-
 superant

perant omnes gnomologos scriptores farre surpasse all sentence-bttering writers & rerum bonitate & figurarum venustate both in the goodness of the things (or matters) and in the pleasant grace of figures, quæ pueris propriè & perspicuè explicantur, which may be expounded to the children properly and plainly, & in cuius repetitione singulæ voces examinentur, and in the repeating whereof all words particularly may be examined, vt pueri discant that children may learne, & partes orationis probè nouisse both well to know the parts of speech, & exacte nomina & verba inflectere and exactly to decline nouns and verbs in his cum annum vnum aut alterum exercitati sunt when as they are (or haue bene) exercised in these things one yeare or two, proponenda est illis grammatica latina the latine grammar is to be propounded (or expounded) to them, breuiter & neruôsè summam artis continens brievely and pithily containing the summe (or chiefe) of the art, quæ assiduè tractanda, inculcanda, & illustranda est which continually is to be handled, beaten into minde, and to be illustrated, exemplis ex probatis authoribus desumptis by examples taken out of approued authors. Neque in his preceptis nimis diu magister immorabitur neither in these precepts a maister shall abide ouer long, vt quidem aliquando fit as also truely sometimes it is done, & ego memini and I remember in quadam schola in a certaine schoule, grammaticam ad finem perductam esse that the grammar was brought to an end (or finished, or continued), integro quinquennio in a whole five yeares space (or that the grammar was in teaching five whole yeares) cum industrius præceptor possit absoluerè eam facillè sex mensium spacio whereas an industrious teacher can easilly dispatch it in the space of six moneths. Neque propter aliquos hebetes & stupidos neither by reason of some slow and dull ones, alij bonæ indolis pueri negligendi sunt other boyes of good towardnesse or aptnesse are to be neglected. Sæpe enim magistri vna & eadem opéra for oftentimes masters by one and the same labour, volentes intersuire multis, ipsique diuersi progressus discipulis willing to serue many schollers, and those of a diuers progresse, remorantur & impediunt alios bonos ingenio præditos do stay and hinder others indued with a good wit. His igitur qui jam superiorem classem ascenderunt to these therefore which already haue come vpon (or are past) the former sournes, epistolæ Ciceronis, & similia scripta proponenda sunt the epistles of Cicero & the like writings are to be proposed. Vt autem pueri non nimis diu in discendis præceptis grammatices

detinendi sunt, but as youths are not to be detained ouer long in learning the p̄cepts of grammar: Sic damnanda & explodenda est illorum sententia so the opinion of them is to be condemned and to bee rejected, qui dicunt liberalia ingenia labore ediscendi p̄cepta non oneranda that free wits (or courages) are not to be burthened with the labour of learning by the hea^rt rules (or p̄cepts,) sed linguam latinam lectiōe bonorum authorum tantum discendam esse but that the latine tongue is onely to be learned by the reading of good authours. Et si enim p̄cepta & regulæ grammaticæ ad rectè loquendum & scribendum non sufficiunt for although p̄cepts and grammar rules doe not suffice unto speaking and w^riting well: tamen propter maximas & necessarias causas, diligenter & accuratè disci debent yet for very great and necessary causes they ought to be learned diligently and exactly. Et quia his pūeris and because unto these boyes, quos secundæ classis auditores nominò whom I terme schollers of the second sourse, authores proponuntur authors are declared (or read) non tam causa sapientiæ seu rerum not so much for the sake of wisdom or matters, quam orationis formandæ as of forming (or bringing into fashion) the speech p̄ceptor operam dabit the matter shall giue endeauour, vt singulari diligentia monstret pūeris that with singular diligence he doe shew unto the boyes vim & significatiōem ac pondèra verborum the force and significatiō, & weightinesse of words, item similia seu synonymarum differentias likewise the differences of the like words or synonymas (words of one significatiō) phrases the fashions of speaking, compositionem the composing together, & similem effingendæ orationis rationem and the like reason of expressing (or representing) a speech. Quod quod rectius & commodius fieri possit to the end that the which may be done more rightly and more aptly, ostendat in scriptis Ciceronis he may shew in the w^ritings of Cicero, quæ locutiones à materna lingua discendant what speakings do differ from the mother tongue, quomodo hanc vel illam sententiã germanicè explicaremus how we should expresse this or that sentence in dutch, item in quibus vernaculam linguam imitemur likewise wherein we may imitate the naturall language, in quibus verò non and wherein not: vt hac ratione pūeri discant that by this meanes boyes may learne latiniratem à germanis separac to distinguish latine from dutch manners of speaking, & purè & eleganter latine loqui ac scribere and to speake and to w^rite in latine both purely and elegantly, ac Ciceronis scripta imprimis amare and especially to loue the

the writing of Cicero, memòres dicti Quintiliáni being mindfull of the saying of Quintilian: ille sciat se multum profecisse, let him know that he hath much profited, cui Cicero valde placébit whom Cicero shal greatly like. Ante omnia autem cauendum est but before all things it is to be betwared, ne sine discrimine scriptóres prælegantur that not without difference writers be read (before schollers) & puèri turbentur varia & multiplici authorum auditióne and boyes be troubled with sundry and manifold hearing of authours, constat enim plerosque authóres for it is manifest that authours for the most part inter se dissimillimos esse are among themselves verie unlike, non solum tota orationis genere nonè enely in the whole kinde of speech; sed etiam vocibus & modis loquendi but also in words and manners of speaking. Quòd multi boni viri hoc nostro tempòre as for that many good men in this our time, qui magnum labórem & studium in scientia aliqua prælara & vtili posuerunt which haue bestowed great labour and study in some famous and profitable science, priuentur tamen illa vera gloria are notwithstanding deprived of that true glozy, quòd non literata oratione because not in a learned stile (or speech) ea quæ tenent those things which they hold possunt vel profiteri, vel literis mandare they can either expresse, or commit to letters (or writing,) nulla alia causa est there is none other cause quam infelicitas primæ ætatis than the misfortune of the first age, quæ aptis lectionibus & necessarijs exercitijs which by fit lessons (or readings) and necessary exercises, ad linguam latinam non est informata was not informed (or fashioned or instructed) vnto the latine tongue. Audio I heare say doctissimum virum Iohannem Capnionem interrogatum that the most learned man John Capnion being demanded, cur hoc tempòre homines non tam docti essent why in this time men be not so learned, quam temporibus Cicerónis & Quintiliáni as in the times of Cicero and Quintilian, respondisse answered, illos tunc habuisse paucos libros that they then had few bookes, eosque bonos and the same good, quos diligenter & assidue legendo sibi familiarissimè confecerant which by reading diligently and continually they had made most familiarly knowne to themselves; Nunc autem homines obuiere se varietate & copia librorum but now that men ouerwhelme (or confound themselves found with the variety and multitude of bookes. Si verè cogitare volumus if we will consider truly, non omnino errauit Capnion Capnion erred not altogether. Nusquàm enim est, qui ubique est for he is no where, which is euery where. Et qui, quòd destinauit, pervenire vult,

and he which will reach through (or come home) whither he hath appointed, vnā sequatur viā let him follow one way, non per multas vagetur let him not wander through many: istud non ire sed errare est that is not to go but to wander, vt verē & sapienter Seneca dixit as Seneca said truly & wisely. Quare explōsa ē ludis puerōrū præcipuē authorū multitudīne wherefore the multitude of authors chiefly being reiected forth of the scholes of children, vniū genus sermonis idque optimum proponatur, let one kinde of speech and that the best be proposed, in quo tantisper detineantur wherein so long let them be detained, dum possint omnia purē & latine proficere vntill they can vtter all things purely and in latine wise, et authoris vim ac elegantiam loquendo & scribendo vtunque exprimere and after a sort expresse the force and elegancy of the author in speaking and writing: & dum ad alios vetēres & recentiores scriptōres tūtō admittentur and vntill they shall be safely admitted vnto other ancient and later writers, quos non minori cum vtilitate quā iudicio, pervolatābunt whom they shall turne often ouer (or reade ouer diligently) not with lesse profit than iudgement. De exercitio latine loquendi hic non dicam I will not speake here concerning the exercise of speaking of latine. Sciunt enim viri docti & sapientes for learned and wise men to know, id omnino necessarium esse that that is altogether necessary, & sine magno discētiū incommōdo negligi aut omitti non posse and cannot be neglected or omitted without the great hurt of the learners. Qualia autem exercitia puēris proponenda sūt, but what manner exercises may be to be propounded to youths, paucis indicābo I will shew in few words, si prius dixero if I shall afore tell, quibus virtutibus ludimagistri & pædagogi præditi esse debeant with what vertues scholemasters and teachers of children ought to be endued. Primum necesse est eos, qui alios vtiliter erudire volent, latine doctos esse first it is necessary that they be learned in latine, which will instruct others profitably: & vias ac rationes docendi expeditissimas tenere and to know the readiest wayes and reasons (or seats) of teaching: & humanitate ac facultate delectandi & excitandi puēros valere and be of power (or of much exanimation) by reason of humanitie and the faculty of delighting and of stirring by youths. Quomodo enim potest alios docere for how can he teach others, qui ipse purē & emendatē loqui nec potest, who himselfe can neither speake purely and without fault nec id ipsum loquendo et pronunciando præstare. not performe that very thing in speaking and vttering quod à suis discipulis

requirit which he requireth of his schollers? Deinde furthermore; cum maximam vim habeat ad foelicem in studiis progressum via & ratio docentis whereas the way and manner of the teacher hath the greatest force vnto an happy progresse in studies, prudens magister omnia dextre & explicatè propònet a prudent master shall propound all things properly (or featly) and plainly, & discipulos in illis, quæ proposita sunt, vtiliter exercébit and shall profitably exercise the schollers in those things, which are propounded; id autem, quomodo fieri debeat, suo loco clariùs ostendémus but that, how it ought to be done, we will shew moze manifestly in its place. Quantum verò humanitas præceptoris & alacritatis & amoris erga bonas literas adfert but how much both cheerefulness and loue vnto good learning the courtesie of the master bringeth, tantum saevitia & crudelitas teneros & imbecillos animos frangit, & à studiis deterret so much the fiercenesse and cruelty doth daunt tender and weake mindes (or courages,) and doth affright from studies. Quare meminerint præceptores wherefoze shall (or let) masters remember, Se erga discipulos, vt erga filios, affectos esse oportere that they ought to be affected towards schollers, as towards sonnes, nec vel nimia austeritate noz either by ouermuch severity, vel plagis or by stripes, vel diris execrationibus or by terrible curses, igniculum à natùra datum, extinguere to quench the sparke giuen by nature, sed potiùs comitate paterna excitare & inflammarè debere but rather ought to stire vp and to inflame (it) with a fatherly gentleness. Neque verò hac ita accipienda sunt neither truely these things are so to be taken, quasi puèri ignaui & contumaces debita poena coercendi non sunt as if soathfull and fullen (or stubborne) boies are not to be constrained (or kept in) by due punishment, aut virgis in scholis omnino non sit vtendum or that one must not vse rods at all in schooles, vt quidem nonnulli existimant as indeed some doe thinke. Nam vt pius et philosophos (philostorgos) pater educat suos liberos soz as a nobly and a lovingly affectioned father bringeth vp his children, non solum per *νομολογίαν* (nomologian) seu doctrinam not only by admonition or doctrine, sed etiam per *παιδείαν* (paideian) hoc est, per assuesfactionem, quotidiana exercitia, exempla, et tempestivas castigationes but also by discipline, that is, by inuring, daily exercises, examples, and seasonable corrections nam hæc quatuor appellatione disciplina continentur soz these foure are contained in the name (or naming) of discipline et memor dicti Salomonis and minde full of the

saying of Solomon: Pater qui parcat virgæ odit suum filium the father
 which spareth the rod, hateth his sonne: pueros petulantes serula ex-
 citat beateth the wanton (or malapert) boyes with the paulner, eam-
 que collocat in conspectu liberorum and setteth it in sight of the chil-
 dren, vt semper incurrens in oculos that alwaies comming vnto the
 eyes (or into their sight,) eos in disciplina retineat may retaine them
 in discipline, ex lasciviam coerceat and may restraine wantonnesse.
 Ita præceptoris a master, qui parentum vicarius est which is one in
 stead of the parents, et eorum partes sustinet and executeth their du-
 ties, vtendum est iisdem mediis institutione discipulorum nulli vñ the
 same meanes in instruction of schollers; quare nec virgæ nec alia op-
 portuna animadversiones wherefore neither rods, nor other conueni-
 ent punishments, ex scholis tolli aut debere aut possunt either ought or
 may be taken out forth of scholes. Est enim metus poenarum velut
 ἐργαστήριος (Ergastḗrios) for the feare of punishments is as it were
 an hastener forward of the worke, et cultos officii ac diligentia disci-
 pulorum and a preseruer of the duty and diligence of the schollers,
 sine quo without which, maxime in hac delira mundi senectâ especially
 in this dotting old age of the world, cum mores iuventutis ad nimiam
 signaviam et contumaciam incubuerunt when as the manners of youth
 have bene inclined vnto ouermuch sloathfulness and stubbornesse,
 Flores illa ætas in officio retineri non potest that flourishing age can-
 not bee retained (or held in) in duty. Sed in omnibus modus est ser-
 vandus but in all things measure is to be kept, et ira removenda and
 anger to be put away, cum qua nihil rectè fieri, nihil consideratè po-
 test with which nothing can bee done rightly, nothing considerately.
 Sed jam ad id, vnde digressus sum, revertar but now I will returne
 to that, whence I digressed. Primum scribendi exercitationis genus est
 the first kinde of the exercise of writing is, puero illa, germanicè red-
 dita proponere to propound to a boy those things rendred in Dutche,
 quæ in Cicerone observanda esse audivit which he hath heard are to bee
 observed in Cicero, temporibus, personis, locis, rebus, etiam nonnihil
 commutat the times, persons, places, yea and the things somewhat
 altered, quæ ad imitationem Ciceronis in Latinum sermonem convertat
 which (the aforesaid observable matters) he may turne into Latine
 speech after the imitation of Cicero. Ratio autem emendandi scripta
 omnium optima et simplicissima est but of all the best and most sincere
 way of amending writings is (or the best and plainest way of cor-
 recting

recting the writings of all is,) non præceptoris arbitrio not according to the pleasure of the master, sed ipsius Ciceronis iudicio but after the iudgement of Cicero himselfe, pueri compositionem emendare to amend the boyes composition (or words,) illiusque epistolam vel locum, ei proponere & to propound to him his Epistle or place, ex quo scribendi argumentum desumptum est from whence the argument of writing is taken, velut exemplar et speculum as it were a pattern and looking glasse, in quo videat wherein he may see, quid suo labori desit what is wanting to (or for) his labour. Nihil autem perniciosius studiis linguæ Latinæ accidere potest but nothing can happen more pernicious to the studies of the Latine tongue, quam quod pueri, neglecta omni imitatione than that boyes all imitation neglected, a suis magistris magis quam a Cicerone ipso, of their masters rather than of Cicero himselfe, et similibus authoribus bonis and other like good authors, latinitatem discere coguntur are enforced to learne Latine. Accedente tunc appertaineth to this matter (or moreover then this) quod illa sæpe præceptores pueris vertenda præscribunt that oftentimes masters prescribe those things to be translated by the boyes (or prescribe to the boyes those things to be translated,) quorum vel appellationes vel loquendi modos nunquam antea audiverunt wherof either the names or manners of speaking they neuer heard afore. Imò quæ ipsi prædagogi, quomodo rectè et propriè reddenda sunt, ignorant yea which the schoolmasters themselves know not how they are to be rendered rightly and properly. Quare ante omnia cavèbit præceptor wherfore before all things the master shall beware, ne puerum vel scribere vel loqui permittat that he suffer not the boy either to write or to speake, nisi istis modis et rationibus quas non à se, sed ab optimis authoribus didicerit unlesse in those manners and formes, which he hath learned not from him, but from the best authors. Quod si tale argumentum propositum est that if such an argument (or matter to be written of) be propounded, cuius exemplum integrum in auctore non extat wherof a whole example is not extant in an author, ut nec semper extare potest as neither alwaies it can be extant, emendator illud ipsum argumentum quod discipuli tractarunt, propriis verbis et phrasibus præclare retextum et elaboratum illis proponat the correctour may propound that very argument which the schollers have handled, very well changed cleane otherwise and elaborated (or exactly done with study,) in proper words and phrases, in quo sicut et in Cicerone

ne cernant in which as euen in Cicero they may see, quid suo scripto
 desit what is wanting to their owne writing, & quantum ab illa for-
 ma discrepet and how much it differeth from that forme. Deinde ubi
 aliquandiu in hoc exercitio versati sunt after ward when as some while
 they haue bene conuersant in this exercise, & in eo aliquid profecer-
 unt and haue profited somewhat therein, ad maiora deducendi sunt
 they are to be led along vnto greater matters, & curandum and it is
 to be cared, vt Ciceronis scripta faciliora that the easier writings of
 Cicero, & precipue epistolas ad verbum a præceptore germanico ser-
 monè reddi an chiefly the Epistles by the master rendred accor-
 ding to the word (word for word) in the Dutch speech, non inspecto
 exemplari the patterne (or coppie) not looked into, suo Marte latine
 vertant by their owne proper wit (or endeavour) doe turne into La-
 tine, quæ ad eundem, quem dixi, modum emendandæ sunt which are
 to be amended after the same manner which I said. Quod si assidue
 fit the which if it be continually done, non dubium est there is no
 doubt, quin facile puèri ad purè & eleganter scribendum assuescant but
 easily the boyes may be inured to write purely and elegantly. Vt enim
 foras, cum in sole ambulamus for as when we walke broad in the sun,
 etiam si ob aliam causam ambulamus although we walke for another
 cause, tamen coloramur notwithstanding we are tanned (or colour-
 red) sic fieri non potest so it cannot come to passe, quin cum hoc modo
 puer exercetur but when as a boy is exercised in this manner, ejus o-
 ratio assiduo illo vsu & consuetudine coloratur his speech by that conti-
 nuall vse and custome may bee died (or haue a tincture) & purita-
 tem ac suauitatem quandam Ciceroneanam redoleat and may sauour of
 a certaine Ciceronian puritie and sweetnesse (or pleasantnesse) Ter-
 tium exercitii genus est the third kinde of exercise is, orationem lati-
 nam, aliis verbis Latinis, & Ciceroni vitaris, exprimere to expresse a
 Latine speech in other Latine words, and also much vsed of Cicero.
 Verum id exercitium non ad hos pueros, sed ad perfectiores, & eos ma-
 gis, qui caractèrem orationis effigere, quam qui Latine tantum loqui
 & scribere discunt, propriè pertinet but that exercise properly pertai-
 neth not to these boyes, but vnto perfecter, and those rather which
 learne to resemble a stile of speech, (or to deuise a like forme of
 words,) than which learne only to speake and write in Latine. Vt
 autem hæc scribendi exercitia diligenter & fideliter colenda sunt but
 as these exercises of writing are to bee practised diligently
 and

faithfully: Sic et latine loquendi exercitatio, de qua paulo ante dixi nequaquam, negligi debet so also the exercise of speaking in latine, wherof I spake a little before, in no wise ought to be neglected. Quod quod rectius fieri possit the which that it may be done the righter (or to the end that the which may be done more rightly.) Custodes seu corycei constituendi sunt watchers or spies are to be set, qui et juniores tenuitice loquentes, et grandiores vel Germanismis vel solcecismis, vel denique barbarismis vtentes, annotent which may note (or put in writing) both the younger speaking Leutonically (or in low Dutch,) and the elder using either Germanismes (or proprieties of the high Dutch) or incongruities, or finally Barbarismes, et ad magistrum deferant, a quo iusta poena afficiantur and may appeach (or report them) unto the master, by whom they may be afflicted with iust punishment (or be duly punished.) Vtrumque enim exercitium so; both exercises, latine scribendi et loquendi of writing and speaking in Latine, in Latinis scholis vigere debet ought to flourish (or bee in force) in Latino scholae, nec alterum ab altero separari potest neither can the one be severed from the other. Nam vt prudentis et industrii informatoris est so; as it is the part of a wise and industrious instructor, indicare et proponere puero to shew and to propound to a boy, illa quae singulari studio, observanda, exercenda, et imitanda sunt those things which with singular study are to be observed, exercised, and imitated: Sic is eadem non solum scriptione, sed etiam locutione, imitabitur so hee shall imitate the same, not only in writing, but also in speaking. Dixi de ratione servanda in instituendis pueris in lingua latina I haue spoken of the forme to be kept in instructing youths in the Latine tongue, usque ad annum aetatis vndecimum aut duodecimum euen untill the eleventh or twelfth yeare of age: Restat nunc, vt breuiter disseram de ratione tradenda et discenda linguae Graecae it remaineth now that I briefly discourse of the manner of teaching and learning the Graeke tongue. Quod pauci nostrum consequuntur aliquam mediocrem cognitionem Graecae linguae that few of ours doe attaine any meane (or indifferent) knowledge of the Graeke tongue, vel quod studium ejus videtur nobis perdifficile or that the study thereof seemeth to be very hard, nulla alia causa est there is none other cause, quam quod aut serius suscipimus hoc studium th in that either somewhat late we undertake this studie; aut si suscipimus or if wee doe undertake, frigide in eo versamur we are cololy (remissely) conuersant in it, nec eo or a

dine et modo, quo decet, in eo progredimur neither in that order, and manner, wherein it becommeth, doe we proceed therein. Vt autem in omnibus aliis rebus rectè, tempellivè, et scèliciter perficiendis but as in all other things to be performed rightly, seasonably, and prosperously; Sic et in discendis græcis licetis so also in learning the Græke tongue, ordo conveniens omninò necessarius est a convenient order is altogether necessarie. Quare vbi ab anno ætatis sexto vel septimo wherfore when as from the sixth or seventh yeere of age vsque ad annum vndecimum euen untill the eleuenth yeere, in latina, lingua, ea, qua dixi, ratione puèri exercitati sunt boyes are exercised in the Latine tongue, in that manner wherein I said, (his enim sex annis, nisi planè tardi et indocilès sunt, linguam Romanam vtcunque dicere possunt for in these six yeeres, vnlesse they be vtterly slow and vnteachable, they may learne the Latine tongue after a sort (62 so so.) Græca vocabula ex euangelis, vt vocant, dominicallibus, ipsis proponantur, the Græke wordes out of the Gospels, as they call Dominicall ones, (or Sundæies ones) let be propounded to them, quorum quotidie aliquot ediscant recitent, wherof some daily let them learne by heart, let them recite, et octâvo quoque die illa, quæ præterita hebdomadè didicerunt, ab initio repètant, and on euery eighth day let them repeate those things from the beginning, which they haue learned in the weeke past. Vt enim liberalia ingenia facillimè res bonas arripiunt et addiscunt for as franke wittes most easily take quickly and learne good things: Sic eadem ipsis facillè excidunt so the same things easily doe slip from them, si non diligenti et assidua repetitione inculcentur if they be not poured in (or beaten into memory) by diligent and continuall repetition. His paradigmata declinationum et conjugationum græcarum addantur, to these things let be added the patternes of the Græke declensions and conjugations, in quibus certis diebus exercendi sunt in which they are to be exercised certaine daies. In hoc studio cum annum consumpserunt when as they haue spent a yeere in this studie, euangelia græca, non inspecta versione latina interpretari iubeantur they shall bee bid to interpret the Græke Gospels, the Latine translation not looked in. Et quia hujus classis auditoribus nunc grammatica græca integrè proponitur, and because to the schollers of this forme now the Græke grammar is propounded entirely, non solum in nominum ac verborum inflexionibus, sed etiam in temporibus verborum actiua, passiua, et mediæ vocis formandis, ac regulis græcæ Syn-

(65)

taxeis præcipuis et maxime necessariis cum vno et altero exemplo ediscendis opëram ponent they shall bestow diligence not only in the declinings of nouns and verbes, but also in forming the tences of verbes of the actiue, passiue, and medium (or middle or meane) voice, and in cunning by heart the chiefe and most necessary rules of the Græke Syntaxis with one or another example. Diligenter autem et accuratè, vt dixi, hisce puëris Grammatica græca ediscenda est but diligently and accurately, as I said, the Græke grammar is to be learned without booke by these boyes, quam qui tenet the which hee that keepeth in remembrance, sciat se deuorasse maximam partem molestiæ let know that hee hath sustained and passed ouer the greatest part of the toyle, quæ suscipienda et perferenda est in discenda hac lingua which is to be vnderaken and sustained in learning this tongue. Propóni autem quatuordécim, quindécim vel sedécim annórum adolescentúlis debent Socráti oratio ad Demonicum et Nicoclem, et illa, quæ Nicocles inscribitur but to lads of foureténe, fifténe or sixténe yeres, there ought to be propounded the oration of Socrates vnto Demonicus and Nicocles, and that, which is intituled Nicocles; Plutarchi pædagogia Plutarchs pedagogie (or treatise of training by young children,) facilióres et lepidióres dialógi Luciani the easier and pleasanter dialogues of Lucian, et fabulæ Æsopi and Æsops fables: Ex quibus præter verbórum copiam out of which besides the store of words, phrases et variárum rerum appellatiónes the phrases and names of diuers things, magnam sapientiæ partem de gubernandis consiliis, a great part of the wisdom concerning governing intents (or aduices,) actionibus et moribus actions and manners, sine vlló tædio tenera ætas discere potest tender age may learne without any tediousness of minde. Et quia varietas delectat, ac voluptatē parit and because variety delighteth and causeth pleasure, græca poemata, cuiusmodi sunt, aurea carmina Pythagoræ, Phocylides et postea Hesiodus, ac quidam libri Homéri, lectiōi oratórum admiscendi erunt Græke poemēs, of which sort are, the golden verses of Pythagoras, Phocylides, and after ward Hesiod, and certaine bookes of Homer, shall bee to bee intemebled to the reading of Orators. His auditoribus, singulis septimánis breue argumentum Latínium proponendum est to these learners, in euery weeke a short Latine argument (or summe of a matter written) is to be propounded, quod ad imitationem Socráti, Demosthénis, et similium auctórum, in græcum sermónem convertant which

which after the imitation of *Alocrates*, *Demosthenes*, and of like authors, they may turne into the *Graeke* speech. Nam vt in lingua Latina optimos quosque authores et legimus et imitamur soz as in the Latine tongue we both read and imitate all the best authors; Sic et in graeca idem facere, et nostram orationem ad graecorum authorum sermonem effingere debemus so also we ought to doe the same in the *Graeke* tongue, and to frame our stile according to the speech of the *Greek* authors. Nec imitandi sunt, qui ex dictionario, vel Synonymis graecis, epistolas graecas, aut versus confarcinare solent neither are they to be imitated, which are wont to patch by *graeke* Epistles, or verses out of a Dictionary, or *graeke* Synonymaes. Debet etiam hinc, de quibus dixi, discipulis, liber aliquis epistolarum *Ciceronis*, qui faciliior et elegantior videbitur, proponi, quem ordine graece vertant, et praecptori certis horis exhibeant, there ought also to be propounded to these schollers, of whom I haue said, some booke of the epistles of *Cicero*, which shall seeme the easier and the *elegantier*, which in order they may turne into *Greeke*, and may shew to the manner at certaine houres. Hoc enim si fecerint, eadem opera puritatem latini sermonis et graecam linguam addiscent soz this if they will doe, with the same labour they shall learne the puritie of the Latine speech, and the *Greek* tongue. Emendandi autem haec scripta, via expeditissima est; but the readiest way to amead these writings is, Primum vitia, si quae sunt, comiter indicare, et vel ipsum authorem, ex quo argumentum scribendi depromptum est, vel praecptoris elaboratam versionem quam cum sua conferant, ipsis ob oculos proponere, first of all gently to shew the faults, if there be any, and to set to them before the eyes, either the author himselfe, from whom the argument of writing is taken out, or the masters translation exactly done, which they may compare with their owne. Ad hoc vtile exercitium, et illud accedere debet, vt certis quibusdam horis nihil aliud ipsis loqui liceat, nisi graece. Unto this profitable exercise, also this ought to be added, that it be lawfull soz them in certaine appointed houres to speake no other thing (noz thing else) than in *Greeke*. Vt enim in lingua Latina, sic et in graeca illa, quae puer audit, non solum scribendo, sed etiam loquendo ad vsum transferre docet soz as in the Latine tongue, so also in the *Greeke*, those things, which the boy hath heard, hee teach to transferre (or turne) to use, not only by writing, but also by speaking. Neque est quod quisquam vereatur, ne pueri difficultate quadam aut obscuritate,

à studio hujus linguæ deterreantur neither is there (cause) that any one feare, least boyes by some difficultie or obscurity, bee deterred from the studie of this tongue. Nam vt ipsi naturâ peregrinârû linguarû amantes sunt, easque facîle addiscunt, soz as they by nature are louers of forraigne languages, and doe learne them easily: Sic nulla alia lingua iucundiôr est, nec suauiore sono auribus flabitur, quàm græca, so no other tongue is moze pleasant, neither with a sweeter sound entreteth into the eares, than the Greeke. Quare vt requies suave condimentum laboris est vt græcum dictum, wherefore as rest is the sweet sauce of labour, as the Greeke saying, *he anapausis rest estin is artuma* the sauce tòn ponôn of labours moeet aduerteth: Ita græcarû literarû studium reliquis discendi laboribus non modò tædium nullum adfert, sed eos etiam iucundiores reddit, et quadam oblectatiõe ac voluptate tanquam sale perspergit so the studie of the Greeke tongue not only bringeth no yeksomnesse to the remaining labours of learning, but maketh them also moze pleasant, and spinleth them all ouer with certaine delight and pleasure as with salt. Quod autem de græcæ linguæ studio ejusque exercitiis hæcenus dixi, bat what hitherto I haue spoken concerning the studie of the Greeke tongue, and the exercises thereof, non ita intelligendum est it is not so to bee vnderstood, quasi interea latinæ lectiones profus omittendæ aut deponendæ vel etiam musica, Arithmetica et initia dialecticæ et rhetoricæ, his grandioribus non vnâ tradendæ sint as if in the meane while latine readings bee (or were) altogether to be omitted or laid aside, or also musick, aithmetick, and the beginnings of Logicke and Rhetorickie not to bee forgotten taught to those elder (or of moze yeeres.) Debet enim simul ac latinæ linguæ fundamentum iactum est, vtriusque linguæ, latinæ et græcæ, studium simul in scholis florere et dominari soz as sone as the foundation of the Latine tongue is laid, the studie of both tongues, the Latine and the Greeke, ought to flourish and to haue the soueraintie togither in the scholes. Maxime cùm hæc linguarû inter se collatio tantas habeat opportunitates, vt vtramque hoc modo et citius et facilius simul, quàm alteram separatim pueri discere possint especially seeing that this comparing of languages betwene themselves hath so great commodities, that by this meanes boyes may learne both sooner and easier both togither, than one apart. Vt coim latina lingua sine græca non intelligitur, sic ne græca sine latina explicari et tradi potest soz as the Latine tongue without the Greeke is not vnderstood, so not

the Greeke without the Latine can bee expounded and taught (or deliuered.) Cetera etiam artes, quarum modò mentio facta est, cum recreationis, tum utilitatis et necessitatis causa, simul ceteris Latine et græcè discendi laboribus admiscendæ sunt the other arts also, whereof now mention was made, both for the sake of recreation, and also of profit and necessity, are to bee intermeddled together to the other labours of learning Greeke and Latine. Debent autem illi, qui ætate et eruditione provectiores sunt, illustres authorum locos, insignes narrationes et historias, ex græca lingua in Latinam, et ex latina in græcam vertere but they which are riper (or forwarde) in age and learning, ought to turne out of the Greeke tongue into the Latine, and out of the Latine into the Greeke, the renowned places of authors, the notable discourses and the histories. Sed meminerint studiòsi, in convertendis è græca lingua in Latinam, et contra, scriptis, non semper verbum ex verbo exprimendum esse, sed dandam esse operam, ut si quid abhorreat à consuetudine et more ejus sermonis, in quem aliquid convertetur, id omittatur on nino. But students shall remember (or let students remember) in translating writings out of the Greeke tongue into the Latine, and contrariwise, that not alwaies word is to bee translated out of word (or that they must alwaies translate word for word) but endeavour is to bee given, that if any thing disagreeeth from the custome and manner of that speach, whereinto something shall bee translated, it be omitted altogether. Quod à se observatum in convertendis orationibus adversarij Aeschinis et Demosthenis Cicero affirmat, which thing Cicero affirmeth to be observed by him selfe in turning the aduersarie orations of Aeschines & Demosthenes. Sic enim in libro de optimo genere oratorum scribit for so he writeth in the booke of the best kinde of orators: quorum ego orationes, ut spero, ita expressero, virtutibus utens illorum omnibus, id est, sententijs, et earum figuris, et rerum ordine verba persequens catenus, ut ea non abhorreant à more nostro. Whose orations I, as I hope, shall so expresse (or translate) using all the properties (or vertues) of them, that is, the sentences, and the figures of them, and the order of the matters, thoughtly following the words so farre, as they bee not disagreeing from our custome. Est igitur Ciceronis de verbis convertendis sententia, ea persequenda esse duntaxat, quæ à more illorum in quorum linguam vsunque convertentur, non abhorrebunt. It is therefore the opinion of Cicero concerning translating words, that those things are onely to followed

(69)

besollowed, which disagree not from the manner (or custome) of them,
 in whose language and use they shall be translated. Vt autem studio-
 si græcarum literarum optimum exemplar habeant, quod in conuertén-
 dis coniungendisque græcis cum latinis imitentur. But that the students
 of the græke language may haue a very good pattern, which they may
 imitate in translating and conioyning (or comparing) græke with la-
 tine, cum aliis ex apologia, phædonè phædro, libris de legibus, et de re-
 publica Platónis locos, a Cicerone latine redditos, tum librum Cicerónis
 de vniuersitate, cum ea parte Timæi Platónis, cui respondet, diligenter
 et attentè inter se coniungent, conferent, et cum primum aliquid scire
 græcè capèrint, ad imitandum sedulo sibi propònent, both some places
 out of the apologie, the phædon, the phædrus, the booke of the lawes
 and of the commonwealth of Plato, rendered in latine by Cicero, also
 the booke of Cicero concerning vniuersity, with that part of Timæus
 of Plato, whereto it answereth, diligently and attentiuely they shall
 set together betwene themselves, shall compare (or conferre) and as
 soone as they shall begin to know any thing in græke, they shall pre-
 fere before them to be imitated of themselves diligently; quod si fecerint,
 non modò elegans dicendi genus, quod apud Ciceronem perpetuum
 est, discant, sibi que comparabant: sed etiam græca facilius intelli-
 gent, et discere us explicabunt, which if they will do, they shall learne,
 and get to themselves, not onely the elegant kind of speaking, which
 is continuall in Cicero; but also more easily they shall vnderstand, and
 more expressely (or elegantly) shall expound the græke (writings.)
 Sed forte obijciat aliquis, & esse & fuisse nonnullos, qui serò admodum,
 cum quidem atate prouecti essent, primum literas discere capèrint, & ta-
 men illos in vtrâque lingua præclaros progressus fecisse, but peraduen-
 ture some one will object, that there are and haue bene certaine, which
 very late, when as truly they were run farre in age (or yeares) at the
 first began to learne good letters (or language) and yet not withstan-
 ding that they made excellent progresse in both tongues. Fateor esse
 ingenia quædam eximia atque illustria, quæ celeriter quod docetur, arri-
 piant, & brevi tempore multum proficiant, I confesse that there are some
 singular & cleare (or renowned) wits, which quickly learne that which
 is taught, and profit much in a short time. Sed hoc adjungo, vt horum
 exempla confirmant dicta tò erōti panta perasima amōri omnia per
 via sunt; item, δια καρτερίας καὶ φιλοπονίας οὐδεν τὸν οὐτὸν ἀγὰθὸν ἀ-
 νάλωτον πέφυκε tolerantiâ & industriâ nihil in rerum natura bonorum
 est,

est, quin acquiratur: item labor omnia vincit improbus, sic nemo illis exemplis ad excusandam ignaviam suam, & negligendam discendi occasionem, abuti debet. Non enim cuius contingit adiri coitatum. But this I adde, as sayings do confirme the examples of these, all things are passeable (or open, or haue a way through) to (or for) loue. And also there is nothing of the good things in the nature of things, but it may be atchieued by enduring (or sufferance) and industry. (Ouden na-thing ton ontōn agathōn of the eriaent (or being) good things pephuke hath bene brought forth analōton vnattaineable dia carterias through through patience (or enduring) kai philoponias and industry.) And likewise importunate (or great, labour ouercommeth all things. So no body ought to abuse these examples to excuse his slothfulness, and to neglect the opportunity of learning: for it happeneth not to every one to go vnto Corinthus. Ac quemadmodum heroica facta sunt supra regulam, et mediocres homines intra metas regulæ moderè debent: ita nemo debet, temerè talia præstantium hominum, quibus per fortunam vel alias causas, citius literas attingere non licuit, exempla imitari, et occasionem, si quæ datur in pueritia discendi literas et linguas, negligere, maxime cum ars sit longa, vita autem brevis, vt verissime Hippocrates initio suorum aphorismorum inquit. And euen as hericall (or noble mens) deeds are aboue rule, and mean men ought to abide within the bounds of rule. So no man ought rashly to imitate such examples of excellent men, to u hom through fortune or other causes, it was not possible to attaine learning sooner, and to neglect the occasion, if any be giuen in childhoed to learne letters and languages; especially seeing that art is long, and life short, as most truly sayth Hippocrates in the beginning of his aphorismes. Quid? quod natura ipsa sic hominis vitam dispartit, vt prima ætas linguæ, media eloquentiæ, postrema vsui et communi vtilitati tribueretur: quam si tanquam ducem sapientissimum sequemur, puer ab iocunabilis, vsque ad annum decimum quartum aut decimum sextum, linguis et politionibus literis informandus erit. What? (or why, or do you aske me why?) because nature it selfe hath so diuided the life of man, that the first age should be applyed to language, the middle to eloquence, the last to vse and common profit: whom if we will follow as the most wise guide, a boy from the cradle (from infancy) euen vntill the fourteenth or sixteenth yeare, shall be to be instructed in languages and in the more exquisite learning. Ita poterit postea et studia suscipere et tractare quæ ipsi emolumentum et honorem,

honorem, ecclesiæ verò et reipublicæ utilitatem immensam pariant. **He** shall bee able afterward to undertake and handle those studies, which may bring commodity and honour to himselfe, and exceeding great profit to Church and common wealth. Sed dolendum est, hunc ordinem à naturâ præscriptum, et omnium sanorum hominum iudicio approbatum, multis modis turbari, but it is to be sorrowed, that this order prescribed by nature, and approved by the iudgement of all sound men, is confounded in many manners. Nam vel præceptores siue ignorantia, siue ignavia, sæpe iustum instituendi ordinem non seruant, vel adolescentes sine pennis, vt in prouerbio est, volare volunt, et neglectis linguis ac humanioribus disciplinis, ad superiores artes, theologiam, iuris prudentiam, vel artem medicam se conferunt: vel præpostero ordine incedentes, in linguarum studijs, sine suo et aliorum hominum fructu consenscunt. **For** either masters, whether throught ignorance, or throught slothfulness, oftentimes keepe not the iust order of teaching, or youths will fly without wings, as it is in the prouerbe, and languages, and the liberaller learnings being neglected, they betake them vnto the superiour arts, diuinity, know ledge of the laws, or the phisicall art: or going in a preposterous order, do waie old (or spend all the time) in the study of tongues, without their owne and the fruit of other men. Quod ne fiat, magistri periti et ad docendum idonei, liberalibus stipendijs conducendi, & scholis præficiendi sunt; ex quibus, qui puro ornatōque sermōne, superiora studia illustrare, exornare, & propagare possint, emittantur: quod, vt ego quidem arbitror, rectè et commodè fieri poterit, si implorato Dei auxilio, sine quo irrita est omnis humana industria, ordō, qui vtcunque à me hac breui oratione delineatus est, in docendo et discendo seruabitur. **Least the which be done (or that the which be not done)** skillfull maisters and fit to teach are to be hired with liberall stipends, and to be set ouer the schooles; out of which they may be sent forth, which are able to illustrate, adorne and propagate the superiour studies, with a pure and an elegant stile (or speech) which as I truly doe thinke, will be done rightly and profitably, if Gods help being beseeched, without which al mans industry is of none effect, the order shall be kept in teaching and learning, which is portrayed (or described) by me in this short oration after a sort. Hæc habui quæ de lingua latina et græca discenda et docenda, hoc tempore dicere, quæ cæsi non omnibus placebunt, vt nec placere debent, vel possunt, (quis enim omnibus satisfacere potest?) tamen viris doctis, et vsu peritis

ac iudicio certo rem ponderantibus omnino probatum iri confido Dixi.
 These things I haue had, which I would say at this time, concerning
 learning and teaching the latine and græke tongue, which things al-
 though they will not please all, as neither ought they to please, or
 can (for who can satisfie all men?) yet notwithstanding I
 am sure that they will be approued altogether of men
 learned and by experience skilfull, and pondering
 the matter with the firme (or sound) iudge-
 ment. I haue said.

FINIS.



The vse of this Booke.

YOU are to haue the booke called *Posselij Colloquia*, and
 to conferre this booke therewith. And in this booke
 you shall see euery *Latine* word therof englished, and
 also the *Latine* words thereof so taken (or placed) one after
 another, as they are to be construed or englished. And you
 may at the first by helpe of this construing booke learne to
 english so many *Latine* words, as doe in *Posselius* reach to a
 full point. And then looking only on *Posselius* to endeaour
 to construe them according as this booke hath them con-
 strued, and so to learne to construe all *Posselius*. In the lat-
 ter part whereof there are more *Latine* words than one con-
 strued together; because some of the words there, are in the
 forepart of the booke with their english next after them;
 which you remembering, you will be able to discern which
 words

words of the English are the English of such words, as you have not read afore: and so notwithstanding you will know how to apply each *English* word unto each *Latine* word, and be able to english euery *Latine* word thereof seuerally. And hereby also you will bee exercised how for to vnderstand Authors, whose translation is not word for word, as it is in the *Latine*. Vnto the true pronouncing of the words of *Possellius*, you are to remember that such syllables, as haue the note o, uer them, are to be vttered short: and such as haue the note are to be vttered long. Also a words last syllable sauing one, ending in a vowell, is short, if the next namely the last syllable doth begin with a vowell: as *familiarum* not *familiarum*. But if a words last syllable sauing one doth end in a consonant, and the last syllable thereof doth begin with a consonant, then is the last syllable sauing one, long: as *libellus* not *libellus*. And remembring to obserue these rules in reading, you will rightly pronounce euen euery word of the booke. When as you are able to english readily any word or sentence of *Possellius*, according as this construing booke sheweth, not looking then on this booke, you will bee able with helpe of an English Bible for to construe much in the *Latine* Bible of *Ieromes* translation. And therein you are first to learne to construe Saint *Iohns* Gospell and epistles, and then to reade all the rest of the new Testament, beginning where you will. And then to exercise in the old Testament, and to reade it through, and you being able readily to english all the *latine* Bible; you will be able then to english most *Latine* in most bookes at the first sight. But as you reade along in the new Testament or old, it is profitable for you to learne sometimes betweene while for to construe in the authorised *Latine* grammar, so much as the construing booke thereof hath construed to your hand; and also *Figura* of that grammar, according as it is construed by *M. Stockwood*. And then

unless the printer hath
in some word equalled

to learne to construe the Sentences of that farre most excellent booke called *Lingua Linguarum* all which booke one being able to English at first sight without looking on the translation thereof, he will thereby be able for to english most *Latine* readily. Afterward you may reade in what Author you will, and may vse the helpe of the translation thereof, in harder places, vntill you haue attained vnto ability of vnderstanding without translation. And if you would *Grammatically* vnderstand the *Latine*, you may haue of me such helpes imprinted already, by which (though you haue neuer learned line of the *Accidence* with my instructing of you fise or sixe times, you will be able afterward with sufficient vnderstanding for to proceed vnto the perfect skill of *Grammar* without the helpe of an instructor any more. I haue likewise, (but not in print,) such most easie helpes for attaining the fundamentall grammaticall skill of all the *originall tongues*, as wherewith students may by very few houres instruction, vnderstand how afterwards for to attaine vnto perfection, by their owne all-alone exercising in the helpes now extant in print thereunto. And the benefit of the methode here mentioned, hath had now aboute foureteene yeeres experiment in this honourable Citie, and many hundreds haue bene sufficiently enabled thereby for to attaine vnto their desired knowledge in the Language, which to learne they enterprized. From my Lodging in the next house vnto Christchurch greater South doore in London, Iune 27. anno. 1623.

Edmund Rive,

Instructor in all the originall
tongues.